
THE
SCOTCH
Presbyterian Eloquence.

EDWARD

WILLIAM

12/5

Senate (Jacob) 10.22

THE
Scotch Presbyterian Eloquence;
OR, THE
FOOLISHNESS
OF THEIR
TEACHING
DISCOVERED
FROM THEIR
Books, Sermons and Prayers,
And some REMARKS on
Mr. R U L E's
Late *Vindication* of the Kirk.

It grieveth my Soul to think, what Pitiful, Raw, and Ignorant Preaching is crowded most after, meerly for the loudness of the Preacher's Voice: How often have I known the ablest Preacher undervalued, and an Ignorant Man by Crowds applauded, when I, who have been acquainted with the Preacher, *ab incubilis*, have known him to be unable to answer most Questions in the Common Catechism. Baxter's *Cure of Church-Divisions*, Direct. x.

Follow not the Pastors of this Land, for the Sun is gone down upon them; as the Lord liveth, they lead you from Christ and the good old way. *Sam. Rutherford, Epist. 2. to his Parishioners.*

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*To the R. H. P. and P. of the K ;
the most G. and very G. P. of
the present P. of the C. in Scot-
land, E. C.*

My L.

AS there was never any Book and Patron more suited to one another, than this Book is to your Lp. so there were never any Reasons more satisfying than those that have induc'd me to this Dedication : For first, if in this Incredulous Age, some Men should charge the following Relations of any falshoods ; it were an injustice done to your Lp. to pretend, that any Man is so capable to vindicate them as your Lp. who amidst the throng of so much Ecclesiastick and Civil Business at Court (from which you are now fain to retire for ease and refreshment to your wonted Solitude

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litude in the Country) have been very constant and close in the study of those extraordinary Books cited in this Pamphlet; and so unwearied a Hearer of those wonderful Preachers of whom I now Treat, that you have every day heard them with joy for many hours together; and never fail'd, with your own hand, to write those Learned and Elaborate Discourses I have here published; and many more of the like nature; in which Zeal (to your glory and to the shame of other Professors be it spoken) you had no equal, but one Reverend Ruling Elder, a Bonnet-maker in *Leithwin* l.

So that, My Ld. this Dedication is but only the offering to you some few of the rare Sayings, and comprehensive Sentences which grace and adorn those Papers that your Lp. has been at such pains to collect, and are still so careful to preserve; and which you justly value more then all the Rights and Charters of your
very

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very oppulent and flourishing Fortune. My L. the easie access which these high and mighty Preachers have ever allow'd your Lp. to their company, joyn'd to that vast Experience which you have now acquired in the Stile of the Curates, by your allowing them so fairly and fully to make their defences at the Council-board, gives you such a Title to judge of the Works of these *Contending Parties*, as none but your self can pretend to: Your Lp. Knows well, that it's impossible for the ablest Curate or Prelate amongst them all, to imitate the *precious, powerful, Soul-ravishing, Heart-searching Eloquence* of those Sons of Thunder, *Kirtone, Rule, Schilds, Areskine, Chrighstone, Dickson, &c.* and that there is such a real difference betwixt their Sermons and that of the Prelatical Party, that if the first be Gospel as your Lp. is fully perswaded, then it must be received by all Men, for an unquestionable Truth, that the Gospel was never

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preach.

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preached in *Scotland* when Prelacy prevail'd in it, as your Lp. and the Godly party you Patronize, have often affirm'd: And tho' this were not evident to all that compare the Works of the present Professors with those of their Opposites, yet your Lps. simple word would pass in the World for a sufficient proof of it, Lying, Slandering, or the least known Falshood being infinitely below such a true Gentleman: Nay, there is no Heroick Vertue more conspicuous in your Lp. then your Varacity, which hath so fill'd the Minds and Mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your Lps. Life, which cannot miss to see the light in a short time, being, that for these three years last past, you have so successfully laboured to furnish plenty of Memoirs and Authors for such a Work.

But, 2dly. Some of the Malignants, who have no tast for such Spiritual Sayings,

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ings, as daily drop from the Pens and Tongues of the Covenanted Brethren, may accuse the Books and Sermons here cited of *Nonsense*; but for as ill natured as the World is grown, they must own, that your Lp. has been very long, and very intimately acquainted with the truest and best *Nonsense*; so that being a Compleat Master of it your self it must be allowed that you are also a very good Judge. Besides, my Ld. the *Curates themselves* cannot deny, but that your Lp. is fully qualified to judge of the works of such Learned Men as are spoke of in this Treatise; if they consider your wonderful Knowledge of, and great concern for the Mother University at St. *Andrew's*, which had the Happiness to be nearest to your Lp. and to be your particular charge; and the Kingdom is not unsensible how you Reform'd and Purg'd it throughly, with such unspeakable Justice and Impartiality, that even Aged Gentlemen, Doctors of Divinity, and
Heads

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Heads of Colledges, some who had been your Lordship's own Masters, and one your Kinsman, had not the least regard nor respect from you, because of their wanting *Covenant Grace*, without which no Man is valuable in your Lp's. Eyes; Let Men but consider with what deliberation and foresight you did proceed, and what prudent and learned Advice you did follow in providing for the Education of the rising Generation in that Society, and then they can never doubt of your being wonderfully qualify'd both to be a Patron and a Judge of this Book.

These considerations joyn'd to that of your Lp's unexpressible Merit (for which I want a Comparison) naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* into your Protection, as cordially as you do the Authors of them: If your Lps. unknown Modesty would allow it, I could tell the World in a few words, some of
your

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your natural and acquir'd Endowments: To your Courage and Conduct, which are equal, you have added such a success, as to raise the Church and State of Scotland to be the wonder and amazement of the World: Such burning and unquenchable Zeal; such strange and unaccountable Prudence, and unparalled Piety hath appear'd in all your publick Actions, that if others had but wrought together with your Lordship in any measure, then, I dare say (as your Lp. excellently words it, in your Pious Printed Speech to the Parliament) *A greater dispatch had been made of the Prelatists, and many honest suffering Ministers e're now, had been deliver'd of their pinches; and the Enemies of the Kirk and Covenant had evanish'd as they did lately from Court, when your Lp. condescended to appear in Person at it: It is to you that the Nation owes her miraculous deliverance from the Idolatries of the Creed, Lord's Prayer, and Gloria Patri: it's*
your

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your Lp, that hath rescued from us the Superstitions of observing *Chrimas*, *Easter*, and *Whit-Sunday*, and from all the Popish Fopperies of Cassocks, close sleev'd Gowns and Girdles: It's your Lp. that enrich'd Their Majesties Treasure with the Revenues of fourteen ~~Fat~~ Bishops, and with admirable expedition have voided more than half of the Churches of the Kingdom; and advanc'd such a set of Preachers, as, it is certain, never flourished in any period of the Church of *Scotland* under any of their Majesties Predecessors; and now that some malignant Lords have been brought into the Council again; your Lp. hath retired from it, bravely scorning to sit at the same Board with the Opposers of the Cause.

My Ld. tho' the times have been reeling and dangerous, yet your Lp. has, by extraordinary management, put your self beyond the greatest reach and Malice of Fortune, for you have, indeed,

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deed, deserved well of all Parties; King *James* is obliged to thank you for the real Service you have done him; and King *William* for your good Will to serve His Majesty: The Presbyterian Clergy own their good Livings to you; and the Episcopal Divines are bound to you, for advancing them to the Honour of being Confessors. The stubborn *Highlanders* owe all their Composition-money to your Lp. and the *West-Country Rabble* were highly enrich'd by your Lp's Countenance and Protection: You scorn that malignant way of making your Palace a Cooks-Shop for Strangers; but tho' your Commons be short, yet, it's well known, that your Graces are long; at least after Dinner, the full length of a Curates Sermon, and that is three quarters of an Hour: There is one thing more that your Lordship is most remarkable for, and that is, your daily Practice of Family Duty; it's well known, that there have been more new
Crea-

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Creatures begotten in your Lp's Family, than in any other we have yet heard of; and in this Matter, such is your great Goodness and Humility, that you condescend often to allow to some of your Servants, the Paternal Honour that's known to be due to your Lp.

To say nothing, My Ld. of those Supernatural Gifts and Graces that you are pleas'd to value your self upon; even in your most familiar Words and Professions, nothing being more frequent in your Lp's mouth, than the *taking of God Solemnly to witness*, upon all occasions; that *you never make one step without the special direction and assistance of the Holy Ghost.*

Now these Considerations being duly weighed, to whom should these Papers fly for Sanctuary, in this backsliding Generation, but to the Celebrated Patron, both of the Matter, and of the Men, that are here in question? To whom should I rather Dedicate this incomprehensible

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incomprehensible *Rhapsody* of *Humane Eloquence*?
This *Treasury* of *Holy Aphorisms*, and
Sententious Raptures, than to the Oracle
of this *Mysterious* way of *Pulpit Rhetorick*,
and the unquestionable witness to
the Truth of every syllable that is here
delivered? Meaning your Learn'd self,
my Ld. And I beseech you to accept
of this Present, (which I hope shall not
be the last neither) as a Tribute from
the Hand of,

Your Lp's most Obedient,

and most Obliged Servant,

Jacob Curate.

P. S. To the Reader.

THE Reader must be here given to understand that in exposing this Gollymaufry of Enthusiastick Zeal, Farce and Nonsense, the Publisher had no design upon the lashing either of Persons, or Opinions, any farther, then to shew the World the Folly, the Misery, and the Danger of False Prophets, and Blind Guides : In which case, there needs no other Argument, then the very History of the Age we live in : The Reader should do well to have a care too, not to make a Sport and Merriment of so Tragical a Judgment, as ought rather to move Men to the Solemnity of a Repentance in Tears and Sackcloth ; for the Foolishness of this Liberty, is no excuse for the Wickedness of it. Under these precautions the Reader will be so wise, as not to Laugh where he should Cry.

S E C T.

S E C T. I.

*The true Character of the
Presbyterian Pastors and
People in Scotland.*

O U R Blessed Saviour, in his Sermon on the Mount, bids us beware of False Teachers; and tells us, That by their Fruits we may know them. Such Fruits are not open and publick Scandals, for then the simple Multitude (that measure Religion by the Sound and not by the Sense) could not so easily be deluded by them. It must be acknowledged, that the End of Preaching, should be the Edification of the Hearers; the Design of it being to perswade Men to Piety towards God, and Charity towards one another, and to draw the Image of God upon the Souls of Men. But it will appear from what follows, That the Scotch Presbyterians Sermons have no such tendency; for the Preachers themselves (who would have the World believe, that they only are the Powerful and Soul-refreshing Gospellers) have not been industrious to draw the likeness of God upon the Hearts

of their Hearers, but meerly to impress their own Image there ; that is, they labour'd not to make good Christians, but rigid *Presbyterians*.

That I may not be thought to assert this without ground (for I would not slander the Devil) I shall first give you the true Character of the *Presbyterian* Pastors and People. 2. I shall lay before you, some remarkable Passages taken out of their own Printed Books, to confirm this Character. 3. Some special Notes (written from their own Mouths) as they preach'd them under the happy Keign of K. *Charles II.* and since the late Revolution. Lastly, I shall give you some taste of that Extemporary Gibberish which they use instead of Prayer, and for which they have justled out, not only all the Liturgies of the Pure and Primitive Church, but even the Lord's Prayer it self, because it is an evident Argument and Pattern for Christians praying in a set Form ; and in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free Tryal, if that may be had where *Presbyterians* Rule.

In the first place then, I am to give you the true Character of *Presbyterian* Pastors and People. I shall begin with the People, for they are truly the Guides, and their Pastors must follow them, whom they pretend to Conduct. For the Preachers of the New Gospel, knowing that their Trade hath no old nor sure Foundation, they are forced to flee to this new and unaccountable Notion, that the Calling and Constituting of Ministers is in the Power of the Mob : Now the World knows by too long and sad Experience, that their Mobile is not led by Reason

Reason nor Religion, but by Fancy and Imagination; so that we may be sure when the Election of Ministers is put in their hands, they will chuse none but such as will readily sooth and indulge them in their most extravagant and mad Humours: What Ministers can be expected from the Choice of a People void of common Sense, and guided by irregular Passions, who torture the Scripture, making it speak the Language of their deluded Imaginations. They will tell you, that you ought to fight the Battles of the Lord, because the Scripture says in the Epistle to the Hebrews, *Without shedding of Blood there is no Remission*. They are generally Covetous and Deceitful; and the Preaching they are bred with, hath no tendency to work them into the contrary Virtues. They call Peace, Love, Charity, and Justice, not Gospel, but dry Morality only. I had once very great difficulty to convince one of them, that it was a Sin for him to cheat and impose upon his Neighbour in matters of Trade, by concealing the faults of his Goods from the Buyer. He ask'd my Reason: I told him, because he would not wish one to deal so with himself. *That is* (said he again) *but Morality; for if I shall believe in Christ, I shall be saved*. I ask'd him, Was not this Christ's saying, *Whatsoever ye would that others should do unto you, that do you unto others*? Yes, he said, *that was good, but that Christ, because of the hardness of the Jews Hearts spake very much Morality with his Gospel*. The poor Man spoke as he was taught and bred in the Conventicles; for it will be very long ere they hear a Sermon upon just Dealing, or Re-stitution of ill-gotten Goods; and who knows

not that despising of Dominions, speaking evil of Dignities, and rising in Arms against the Lord's Anointed, is with them but fighting the Battles of the Lord. One *George Flint*, in the Parish of *Smalholm*, in the Shire of *Teviotdale*, was look'd upon as a very great Saint among them; and yet out of Zeal against the Government, he kept a Dog whom he named *Charles*, after the King; and Cat which he named *Katherine*, after the Queen; and another Dog whom he named *Gideon*, after the Minister of the Parish. They are a People that will not Swear in common Discourse for a World, yet they never scruple before a Judge, any Perjury that may seem to advance the Cause, nor stand in their ordinary Dealings to cheat for a Penny; nay, Murther it self becomes a Virtue when the Work of the Covenant seems to require it: and the New Gospel which they profess, is so far from condemning Lying, Cheating, Murther and Rebellion, when committed to fulfil the Ends of the Solemn League, that many of these whom they reckon Martyrs, have at their Execution gloried in these Crimes, as the sure Evidences of their Salvation.

Morality being thus discountenanced by the generality of that Party, the poor People are thereby lock'd up in a Cell of Ignorance. This did clearly appear, when the Laws, in the former Government, discharged Coventicles, the People being brought thereby home to the Churches: When the Ministers began to Catechise them in the Principles of the Christian Religion, they found them grossly ignorant; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments, they told they

they were above these Childish Ordinances; for if they believed in Christ, they were certainly well: And yet these Ignorants would adventure to pray *Extempore*, and in their Families to Lecture upon the most mysterious Chapters *Ezekiel, Daniel, or the Revelation*. A grave and good Minister told me, That upon a certain Occasion he desired a very zealous She-Saint to repeat the Creed: And that she return'd this Answer, *I know not what you mean by the Creed. Did not your Father* (says the Minister) *promise to bring you up in that Faith? Indeed did he not,* (said she :) *for, I thank my Saviour, that Superstition was not in my Father's Time. What then was in your Father's Time?* (said the Minister.) *It was* (said she) *the Holy Covenant, which you have put away. Whether was it the Covenant of Works or Grace?* (said the Minister.) *Covenant of Works!* (said she,) *That is Handy-labour: It was the Covenant of Grace, which was made with Adam, and which all of you have put away.* At Night she went home, and a Number of the sighing Fraternity flocked after, pretending to hear her pray; their Family-Exercise being ended, she told them the Conference that passed betwixt the Curate and her; and they all concluded she had the better, and that she was certainly more than Match for the ablest Curate in that Country.

Generally their Conventicles produced very many Bastards, and the Excuses they made for that, was, *Where Sin abounds, the Grace of God superabounds: There is no Condemnation to them that are in Christ.* Sometimes this, *The Lambs of Christ may sport together: To the pure all things are pure.* Nay, generally they are of Opinion,

that a Man is never a true Saint, till he have a sound Fall, such as that of *David's* with *Barb-sheba*. The following Narration of a well known Truth shall serve for instance.

A Party of King *Charles* the Second's Guards being sent to apprehend Mr. *David Williamson* (one of the most eminent of their Ministers now in *Edenburg*) for the frequent Rebellion and Treason he preached then at Sield-Meetings; and the Party having surrounded the House where he was, a zealous Lady, Mistress of the House, being very solicitous to conceal him, rose in all haste from her Bed, where she left her Daughter of about Eighteen Years of Age; and having dressed up the Holy Man's Head with some of her own Night-Cloaths, she wittily advised him to take her place in the warm Bed, with her Girl; to which he modestly and readily consented; and knowing well how to employ his Time, especially upon such an extraordinary Call, to propagate the Image of the Party, while the Mother, to divert the Troopers Enquiry, was treating them with Strong Drink in the Parlour, he, to express his Gratitude, applies himself with extraordinary Kindness to the Daughter; who finding him like to prove a very useful Man in his Generation, told her Mother she would have him for her Husband: To which the Mother, tho' otherwise unwilling, yet, for concealing the Scandal, out of love to the Cause, consented when the Mystery of the Iniquity was wholly disclosed to her. This whole Story is as well known in *Scotland*, as that the Covenant was begun, and carried on by Rebellion and Oppression.

Nor

Nor was the Actor, who is at this day one of the chief Props of the Cause, more admir'd for his extraordinary Diligence and Courage in this Matter, than for his excellent Invention in finding a Passage of *St. Paul's*, to prove, that the Scandal of this was very consistent with the State of a Person truly Regenerate: *Verily I do not, said he, deny, but, that, with St. Paul, I have a Law in my Members, warring against the Law of my Mind, and bringing me into Captivity into the Law of Sin, which is in my Members.* Now according to the Gloss which that whole Party puts upon this Scripture, saying that *St. Paul* here speaks of himself, and does not personate an Ungenerate Man, this Defence of *Williamson's* must be allow'd to be good; as also, that the height of Carnality is consistent with the greatest Grace. Even so the Hereticks in *St. Peter's* Days wrested some things hard to be understood, in *St. Paul's* Epistles, to their own Destruction.

There was among them a Marry'd Woman near *Edenburg*, who had pay'd several Fines for not going to Church, yet scrupul'd not to commit Adultery with one of the Earl of *Marr's* Regiment, and the fellow himself that was guilty, told, out of detestation to their damnable Hypocrisie, that the vile Woman had the Confidence, in the time of her Abomination, to say to him; *O you that are in Marr's Regiment! But you be pretty able Men, but yet ye are great Covenant-breakers: Alas, few or none of you are Godly.*

There are very many Instances of this nature, but I shall only add one more, which was told me by a Gentleman of good Reputation and

Credit, who himself confess'd to me with Regret, that in the heat of his Youth he had been guilty of the Sin of Fornication with a Gentlewoman of that holy Sect : He says, that being with her in a Garrat, and she hearing some body come up Stairs, she said to him, *Ah, here's my Aunt, I must devise a Trick to divert her.* Upon which, she fell a whining, and howling aloud, as these People use to do at their most private Devotions ; *Oh, to believe, to believe ! Oh, to have Experience !* said she. And by that means she diverted her Aunt's farther approaching, who instantly retir'd, commending her Nece's Zeal and Devotion. The Gentleman conceals the Woman's Name, out of regard to her Honour and his own, begs pardon for the Sin, and tells it only for to discover the abominable nature of their Hypocrisie.

They are generally deluded by Persons that have but a specious Pretence to Godliness. And such is the force that a loud Voice, and whining Tone, in broken and smother'd words, have upon the Animal Spirits of the Presbyterian Rabble, that they look not upon a Man as endued with the Spirit of God, without such Canting, and Deformity of Holiness. A Person that hath the Dexterity of Whining, may make a great Congregation of them Weep with an Ode of *Horace*, or Eclogue of *Virgil*, especially if he can but drivel a little, either at Mouth or Eyes, when he repeats them. And such a Person may pass for a Soul-ravishing Spiritualist, if he can but set off his Nonsense with a wry Mouth, which with them is call'd, *A Grace pouring down Countenance.* The Snuffing and Twang of the Nose, passes for the Gospel-sound ;

found; and the Throwings of the Face for the Motions of the Spirit. They are more concern'd at the Reading the Speeches of their Covenant Martyrs, yea such Martyrs as Dy'd for Rebellion and Murder, than in reading the Martyrdom of St. *Stephen*, or of any of his Followers. A Sermon of meer Railing and Non-sense will affect them more then Christ's Sermon on the Mount; and no wonder, for all they do is to affect the Passions, and not the Judgment.

One Mr. *Daniel Douglass*, an old Presbyterian Preacher in the *Mers*, a simple Man as to the World, yet of more Learning, Ingenuity, and good Nature then most of them; he was not long ago Preaching before the Meeting of his Brethren, and annalying a Text Logically, and very remote from vulgar Capacities, yet so powerful and melting was his Tone and Actions, that in the Congregation he spies a Woman Weeping, and pointing towards her, he crys out, *Wife, what makes you weep? I am sure thou understandest not what I am saying; my Discourse is directed to the Brethren, and not to the like of you; nay, I question whether the Brethren themselves understand this that I am speaking.*

Several instances can be given of their strong delusions; this is none of the least, that they take it for a sure Evidence upon their Death-Beds, that it's well with them, because they never heard a Curate in their life time. For an indulged Presbyterian, who is the Author of the *Review of the History of the Indulgence*, tells us thus much, *Page 527, and Page 528, That some of the leading People among the Presbyterians were of Opinion, that Baptism by Episcopal Mini-*

sters is the Mark of the Beast; and the hearing of them as unlawful as Fornication, Adultery, or the Worshipping the Calves of Dan and Bebel: And I think that a Curate can tell no worse tale of them, than this, which a Presbyterian himself owns and declares to the World in Print.

I cannot here pass by what happen'd a few Years ago, in the Parish of Tindram in the South-West; a Person that was Executed for Bestiality there, in his Prayers bless'd God, that for a long time he had heard no Curate Preach; at which the Hearts of some Presbyterian Saints began to warm with Affection to him, and exprest so much Charity, that upon that account they doubted not but that he might be sav'd; and were sorry that he was not allow'd to live, because of the good that such a zealous Man might have done.

It is a well truth in the Parish of Teviotdale, that two or three sighing Sisters, coming to a Man in Prison, the Night before he was burnt for Bestiality; the wholesomest Advice they gave him was this, O Andrew, Andrew, Andrew, all the Sins that ever you committed are nothing to your hearing the cursed Curates; if you get Pardon for that Sin, Andrew, all is right with you.

A young Woman in Fife, Daughter to a Presbyterian Preacher there, reading that of St. Peter, Christ the Bishop of our Souls, blotted out the word (Bishop) and in the place thereof inserted Presbyterian of our Souls.

And by the same Spirit of Bigotry, one of her Zealous Sisters in the same Family, tore every where out of her Bible the word Lord; Because said she, it is polluted by being applied to the Profane Prelates.

Instances

Instances of their Madness and Delusions might swell into a huge Volume, but I shall only mention two or three which are commonly known. What greater Instance of Delusion, than that Seven or Eight thousand people should be raised to Rebellion at *Bothwell-Bridge*, from labouring their ground, and keeping their Sheep; and that by Sermons assuring them, that the very Windle-straws, the Grass in the Field, and Stars in Heaven would fight for them: And that after the Victory they should possess the Kingdom themselves, *O it's the promis'd Land, and you, Israelites shall Inherit it*; but in this they found their Preachers to prove false Prophets. After their Defeat, a Gentleman told me, that going to view the Field, where the Battle was fought, he saw one in the Agony of Death, crying out, *Ah, cheated out of Life and Soul*: The Gentleman inquir'd what he meant by that Expression, *Ah*, (said he) *our Preachers, our Preachers, they made us believe, that as sure as the Bible was the word of God, we should gain the day, for that the Windle-straws should fight for us.*

About the same time a Person of Quality returning from the *West*, with some of the King's Forces, being necessitated to lodge in a Country House, where there was but one Woman, and she with Child; for the Men, and all that were able to run, had fled out of the way. The Nobleman encourag'd the poor Woman, desiring her not to be afraid; sent one upon his own Horse for a Midwife and other Women to attend her. The poor Woman surprised and encourag'd with his unexpected kindness, began to talk more freely, and said, *Sir, I see you that are Kings-men are not*
so

so ill as we heard ye were ; for we have heard that it was ordinary for you to rip up Women with Child ; but pray will you tell me, Sir, what sort of Men are your Bishops ? They are, (said he,) very good Men, and they are chosen out from the Clergy to oversee the rest of the Ministers. But are they, says she, shapen like other Men ? Why ask you that, said he ? Because our Preachers made us believe, the Bishops were all Cloven-footed. There is scarce one of an hundred among the Presbyterian Vulgar, that will be either reason'd or laugh'd out of the strange Opinions they have of Bishops ; as particularly, that they will not suffer Witches to be Burnt, because (as they alledge) every Bishop loses five hundred Marks Scots, for every Witch that's Burnt in his Diocess. Nay, the generality of the Presbyterian Rabble in the West, will not believe that Bishops have any Shadows, as an earnest of the Substance, for their oppoling of Covenant-work in the Land.

I shall add but one Instance more of the silliness of the Presbyterian People, and that is of a certain Person well known both in the North and South of Scotland, for being not a degree and a half from an Idiot, and to be a Man that can scarcely Read an English Book. This Person takes on him to be a Preacher, and among Presbyterian People has procur'd a great esteem to himself for a wonderful and rare Gospeller, for having not the least degree either of Natural or Acquir'd Parts, they therefore conclude him to have a large Stock of Grace, and to be a most Heavenly Man. He came lately to the Mers, where he was never known before, and lodging on a Saturday's Night in a Country-Town,

Town, he caus'd to call in the good People in the Town to Prayers. Immediately the House was fill'd with a Crowd, then he Lectures to them on the first of Ezekiel, and he told them, that the Wheel spoken of in the Sixteenth Verse, was the *Antichrist*, and the Wheel in the middle was the *Bishops* and the *Curates*; For (says he) here's a *Wheel within a Wheel*, just so the *Curates* are within the *Bishops*, and both of them within *Antichrist*. Then the *Wheels* are (says my Text) *lifted up*; even so, *Beloved* the *Bishops* and *Curates* are *lifted up*; *lifted up upon Coaches with four Wheels*, just as *Sathan* *lifted up Christ* to the *Pinacle of the Temple*, but *God* will take the *Hammer of the Covenant* in his own *Hand*, and knock down these proud *Prelates*, and break all their *Coaches* and their *Wheels* to pieces, *Beloved*, and lay the *Curates* on their *Backs*, so that they shall never rise again; for the *Prophet* says here, that when they went, they went upon their four sides, and they returned not when they went, *Beloved*: That you may see is very plain and clear; for though they may go out and persecute *God's own Covenanted People*, yet they shall return falling upon their *Broad-sides*, and get such a fall that they shall never be able to stand or return to Persecute the *Godly*, so long as they go upon their four sides, and are lifted up upon four *Wheels*. The People said, they never heard such a sweet Tongue in a gracious Mans head. He spoke much against those that took an *Indulgence* from *K. James*. The next day he told them that the *Episcopal Minister* in the *Parish* was his *Cousin*, therefore he would go to Church, and hear how he could Preach. Truly, Sir, (says the People) we shall go along with you wherever

ever you go, albeit it be our ordinary to go to the Meeting-House in the Parish. And that same very day he brought all the Dissenters in the Parish to the Church. The People intreated him to deal with the Minister to turn Presbyterian, and promis'd to desert the Meeting-House Preacher, whom they ordinarily heard, and to hear the Episcopal Minister upon his Conversion. He promis'd to deal very seriously with him: For that purpose, the next day he came to the Minister's House, and after a few Sighs and affected Groans, he expostulates thus, *Dear Cousin, what makes you own perjur'd Episcopacy? What have you to say against that Office?* replies the Minister. *I have many Arguments,* said he, *and one I am sure you can never answer; and you will find it in Psalm xlv. verse. 1. My heart enditeth a good thing. Now is not this,* says he, *a plain Argument against Bishops? For when will they endite good things?* The People wonder'd that the Minister could not be perswaded by so clear an Argument, and said, *Poor Soul, his Heart is hardened, he has not Grace enough to believe and be Converted.* This account is proved before very many famous Witnesses in the City of *Edenburgh*. All I have told of them is Truth, but the hundred part is not told. You may judge of the Tree by these Fruits; and what a delicate Set of Reformers we have at this time in the *West and South of Scotland*.

I come in the next place, to give you a true Character of their Preachers. And truly, to be plain, they are a *Proud, Soure, Inconversable Tribe*, looking perfectly like the *Pharises*, having *Faces like their horrid Decree of Reprobation*. They are

are without Humanity, void of common Civility, as well as Catholick Charity, so wholly enslaved to the Humours of their People, that they give no other Reason why they converse not with Men of a different Opinion, but only that their People would take it very ill if they should. However, I fear there is something in it more, and that is, lest their Ignorance should be discover'd; for it's certain, they have as little Learning as good Nature; and we have both felt and seen, that that is next Neighbour to none at all.

They have their Souls cast into a different mould from all Christians in the World. There is no Church but they differ from, both in Worship and Practice: They have quite banish'd the use of the Lord's Prayer, and what ridiculous stuff they have foisted in for it, shall be told in its proper place. The smoothest reason that they alledge for their forbearing it, is, That the use thereof is inconvenient. This is *Dr. Rule's* own Reason in that pretended Answer he has publish'd to the Ten Questions concerning Episcopal and Presbyterian Government in *Scotland*. Their famous Preacher *James Kirkcoppin*, when one of the Magistrates of *Edinburgh* enquired why they did forbear the publick use of the Lord's Prayer? told downright, Because it was the badge of the Episcopal Worship. I doubt not but many have heard long e're now of a Conference that past betwixt my Lord *B---* and a ruling Elder in the North. In short it is this; Five Presbyterian Preachers last Year, appointed themselves Judges, to purge two or three Dioceses in the North. They took to assist, or to accompany them,

them, some whom they call Ruling-Elders, one of whom entreated my Lord B--- to further with his help the happy and blessed Reformation, particularly by giving in Complaints against Ignorant, Scandalous, and Erroneous Ministers, that the Church of God might be replenished with the Faithful: Truly then (saith my Lord) there is one whom I can prove to be very Atheistical, Ignorant and Scandalous. At which the Ruling Elder began to prick up his Ears; And pray you, Sir, (says he) who is the Man? Indeed (says my Lord) I will be free with you, it is Mr. James Urquhart, one of your own Preachers, who is come with you now to sit as a Judge upon others; and by Witnesses of unquestionable Honesty I can make it appear that he said, If ever Christ was drunk upon Earth, it was when he made the Lords Prayer. And I appeal to your self, who are a Ruling Elder, whether or not this be Blasphemy? Some other things of Scandalous Nature I can prove against him. O but (says he) we are not come here to judge our Brethren, our Business is with the Curates.

It is ordinary to hear the People say, That if Christ were on Earth again, he would think shame of that form, that they cou'd make better themselves, and that he was but young when he compos'd it. All which Blasphemies must needs be the Effects or Consequence of what they hear from their Preachers. And as for the Apostles Creed, it is not so much as once mentioned at the Baptizing of Infants; for all that they require at Baptism, is, That the Father promise to breed up the Child in the Belief of the Westminster Confession of Faith, and that he shall adhere to all the National Engagements

Engagements laying on them to be Presbyterians. *

who defends the New Gospellers by denying their Prints, and by palpable Untruths, seems to disown this in his Second Vindication of his Kirk. Yet much honest Presbyterians affirm it, and glory in it. Vid Covenants with acknowledgement of Sins and Engagement to Duties, renewed at Lesmahago. 1688. Et Hind let loose.

* *Though*
Mr Rule

Here I cannot forget what Mr. John Dickson, Preacher in the Meeting-House at Kelfo, said once in a Sermon; Ask (said he) an old dying Wife, if she hath any Evidence of Salvation, she will tell you I hope so; for I believe the Apostles Creed, I am taken with the Lords Prayer, and know I my Duty to be the Ten Commands. But I tell you, Sirs, these are but old rotten Wheel-barrows, to carry Souls to Hell. These are Idols that the false Prelates and Curates have set up, to obstruct the Covenant and the Work of God in the Land.

For reading the Scripture in Churches, they have abolished that with the rest; and in place thereof, he that raises the Psalm reads the Sermon that was preach'd the Sabbath before: And for the Gospel Hymn, call'd the Doxology, or Gloria Patri, they reject that as a superstitious Prelatical Addition to the Word of God. A certain Maid being lately Catechised by one of these Preachers, the first Question he propos'd to her was, Maggy, Now what think you are the Saints doing in Heaven? I know not, Sir: O Maggy, that is a very easie Question; answer it, Maggy: I think then (says she) they are doing that in Heaven which ye will not let us do on Earth: What is that Maggy? says he. They are singing Glory to the Father, Son, and Holy Ghost, Sir. Now that is your Mistake, Maggy, (said he)

he) for there's no such malignant Songs sung there; you have been quite wrong taught, Maggy, the Curates have deceiv'd you, Maggy.

They have no distinguishing Garb from Laymen, and yet they took upon them to admonish the King's Commissioner in their last Assembly, for wearing a Scarlet Cloak; and told him plainly, That it was not decent for his Grace to appear before them in such a Garb, upon which my Lord told them, That he thought it as undecent for them to appear before him in grey Cloaks and Cravats. When the Church of Arrol was last Year made vacant by the Expulsion of the Reverend and Learned Doctor Nicolson, the Elders and Heritors there, whereof many were Gentlemen of the best quality, met together, that according to the present Law and constant Practice of the Presbyterians they might chuse and call another Minister to be their Parson; after they had unanimously agreed, and sign'd, and sent a formal Legal Call to Mr. Lisk, a Person of indisputable Qualifications for the Ministry, in which he has been employ'd with great Reputation for several Years in the North, and one who has given signal Evidence of his good Affections to their present Majesties; my Lord Kinnard, Chief Heritor, went with the rest to signify their Calling of Mr. Lisk to the Presbytery; at my Lords entering into the place where the Presbytery was sitting, he ask'd if they were the Ministers of the Presbytery; *Do not you see that we are?* said the Moderator. My Lord replied, *that by their Garb no body could know them, and that their Spirit was invisible.* Now whether it was for this Jest, or because they knew Mr.

Mr. *Lisk* to be Episcopal in his Judgment, I know not; but this I know, that the grave New Gospellers, rejected the Call, in despite both of the Heritors and of their own Law, brought in a Hot-headed Young-man of their own Stamp and Election. However, that they use no distinguishing Garb, must be acknowledged to be very congruous; for truly they are but Laicks, and it will surpass all their Learning, to prove that they are Ministers of Jesus Christ, but meerly Preachers sent and call'd by the People, who are generally but very ill Judges of Mens Qualifications for the Ministry; hence their constant and vast Heats and Divisions about their calling of able Men. The Mobile ordinarily take their Measures only from the Appearances of things; and indeed a *Presbyterian* Preacher's Out-side is not his worst, for they appear commonly, though in Lay-garb, yet in Sheeps-clothing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous Wolves.

Now as to their Sermons (which is the main design of this Paper) they are still upon the Government and the Times, preaching up the Excellency of their Kirk Government, which they call Christ, the Crown, Scepter, and Government of Christ. This was an old Custom among them to preach up the Times, and the neglect thereof they call sinful Silence. When in the former Confusions of the State they violently intruded themselves and usurped the Government of the Church, which they never had in settled Times. In those days at a publick Synod they openly reproved one Mr. *Lighton* for not preaching up the Times. Who

(saith he) doth preach up the Times? It was answer'd, That all the Brethren did it. Then (says Mr. Lighton) if all you preach up the Times, you may allow one poor Brother to preach up Christ Jesus and Eternity. But this was never, nor like is to be, The Design of their Sermons; for trace them in their Politicks, Morals, Misticks, and Metaphysicks, you shall find them selfish, Singular, and full of Nonsensick Rhapsodies. These perhaps may seem hard Words, but an *Ethiopian* must be painted black, and that's no fault in the Painter.

For their Politicks, there is no Government under the Sun could tolerate them, if they but act in other Nations as they have done in *Scotland* since their Intrusion there; to instance but in our Times, did not Mr. *Cargill*, one of their celebrated Preachers, Excommunicate all the Royal Family, the Bishops and Carates, and all that should hear them and adhere to them? They, indeed that affect the Name of Sober *Presbyterians*, disown'd these Hill-men, particularly because they refus'd to joyn with them in Thanking King *James* for the Toleration which he granted to them. And yet such is the disingenuity of these who would be call'd Sober *Presbyterians*, that they cry out, that they suffer'd Persecution; whereas it was the *Cameronians* only, whom they disown, that did suffer any thing: For these others were settled in Churches by an Indulgence granted by the King. Against which Indulgence, all the Sufferers, like true *Presbyterians*, gave their Testimony, calling it a meer brat of *Erastianism*. What Government could tolerate such Ministers as *John Deckson*, whom I nam'd before,
who

who in a Sermon Preach'd by him in the Parish of *Gallowshiels*, declar'd, *That it was all one to Sacrifice to Devils, as to pay Cess to King Charles.* The Author of the Review of the History of Indulgence, one of the sober sort of *Presbyterians*, tells, *Page 610.* the same of a Preacher of his Acquaintance.

I shall say no more of their Sentiments concerning Government, but only refer the Readers to their Printed Acts of General Assemblies, and to those Covenants which themselves have Printed, often Subscribed and Sworn, and which are now again, for the benefit of Strangers, publish'd in that excellent Vindication of *King Charles II.* his happy Government in *Scotland*, by *Sir George Makenzie*, in which its evident that they plainly renounce Monarchy, and all Power, but that of the Covenanted Kirk.

As to their disposition to live peaceably, I appeal not only to their Principles vented in these Covenants and Acts of their general Assemblies, but also to the many private Murders, and open Rebellions which they have been guilty of under every Reign, since their first entry into *Britain*. Even in our own days, since 1666, they have rais'd no less than three formidable Rebellions, besides many lesser Insurrections and Tumults, wherein many Christians have suffer'd. With what violence did they flee to Arms, and Persecute all who were not of their Party, upon the occasion of the late Revolution? When, if it had not been for their indiscreet and fiery Zeal, this Kingdom might have been happily united to *England*: But whatever Advantage such an Union

might have brought to the Church and State, yet, because it seem'd to have no good Aspect to the Covenanted Cause, therefore the motion of it, though offer'd, was industriously stifled, and that opportunity, which we can hardly hope to recover, quite lost. Nay, under the present Government, for which they in the beginning pretended to be so zealous, 'tis well known over all the Kingdom, that they were last Year contriving by force, without any regard to Authority, to have the Solemn League renew'd, and impos'd after the old manner, upon all Men, Women, and Children; and in order to this good end, many Thousands of them at Field-meetings in the *West*, convened after their ordinary way, with Bibles and Musquets, Psalm-Books, and rusty Swords, and subscrib'd a new Association for raising of Men, Horse, and Arms, to advance the Old Cause, repurge the holy Kirk, and make a thorow Reformation in the Land. But I shall take occasion by and by to give you some latter and more Evident Instances of their Neglect and Contempt of their present Governors.

In the next place survey them in their Learning, and you shall find that it lies only in the study of some *Anty-Arminian* Metaphysics, and in the practical Divinity they pretend to draw from the Heads of Election and Reprobation, whereby they preach Men out of their Wits, and very often into Despair and Self-murder. It's generally known, that *Joseph Brodie*, Preacher in *Forreſs* in the time of the late Presbytery, did in the presence of a very Learned and Eminent Person, take occasion

son in the Pulpit to speak of a poor Man, who was then in such a desperate condition, that it was judg'd necessary to bind up his Hands, least otherwise he should cut his own Throat, as he continually threatned; of this desperate Wretch the pious Preacher above-nam'd, pronounc'd thus; *Sirs, This is the best Man in my Parish, would to God ye were all like him; he does truly fear Reprobation, which most of you are not aware of.*

There is a common printed Pamphlet, compos'd and publish'd by a *Presbyterian* Preacher, concerning one *Bassie Clarkson*, a Woman that liv'd at *Lanark*, who was Three Years in Despair, or to speak in their Cant, *under Exercise*. Whosoever reads that Pamphlet will find, that the poor Woman's Distemper proceeded only from their indiscreet Preaching, representing God as a Sour, severe and unmerciful Being. It is known in the Shire of *Tiviotdale*, that *Mr. William Veach* murder'd the Bodies as well as Souls, of two or three persons with one Sermon; for, Preaching in the Town of *Fedburg* to a great Congregation, he said, *There are two Thousand of you here to Day, but I am sure Fourscore of you will not be sav'd*; upon which, Three of his ignorant Hearers being in Despair, dispatch'd themselves soon after, And lately in *Edinburgh* *Mr. James Kirkton*, (the everlasting Comedian of their Party) one of their famous in that City, praying publicly for a poor Woman much troubled in Spirit, said, *A wholesome Disease, Good Lord, a wholesome Disease, Lord, for the Soul. Alas,* said he, *few in the Land are troubled with this*

Disease. Lord, grant that she may have many fellows in this Disease.

Not only do they make their People distracted with such desperate Doctrine as this, but moreover they incourage them in direct Impieties. Mr. *Selkerk* Preaching at *Messelburg*, expressed himself thus, *God sees no sin in his Chosen; Now, Sirs, be you guilty of Murder, Adultery, Bestiality, or any other gross sin, if you be of the Election of Grace there is no fear of you, for God sees no sin in his Chosen Covenanted People.* And this is consonant to an expression of Mr. *Samuel Rutherford's* printed Letters, *Hellfulls of sins cannot separate us from Christ.*

In the Parish of Mr. *Macmath*, Minister of *Leswade*, some of those who were lately the most active in persecuting and driving him from his Residence (even after he had the Privy-Council's Protection and a Guard assign'd him for his defence) have since suffered violent deaths; two of them prevented the Hangman's pains by becoming their own Murtherers. When the Earl of *Lauderdale* and Sir *George Mackenzie* died last year much about one time, the Party who pretend to unriddle all the most secret Causes of Gods Providence, call'd their Deaths a visible Judgment, for their being Enemies to the good Cause, altho' it be well known that both these honourable Persons died of a natural Death, in a good Age, being both of them worn out with their great diligence in their King and Country's Service (perhaps, indeed, their days were shortned, by seeing such Firebrands able again to force themselves into the Church, as had before ruin'd both it and the State, and were the Scandal

dal of Christianity, as Well as Disgrace of their Nation.) But when these abovenamed Self-Murderers of the Parish of *Lefwade* had divided *Judas's* death betwixt them, the one hanging himself, the other ripping up his own Belly, till all his Bowels gushed out; the *Presbyterian* Preacher in that Parish, holding forth next *Sunday*, was so ready of Invention as to find Arguments from thence for the Confirmation of the good Cause: *Ah, Sirs* (says he) *nothing has befallen these Men but what God had from Eternity decreed; and I can tell you, Sirs, why he decreed it, indeed it was even because they had gone sometimes to hear the graceless Curates.* *Ah, Sirs, ye may see in this Judgment the danger of that Sin; beware of hearing Curates, Sirs, you see its a dangerous thing, Sirs; but I'll tell you more yet anent this, Sirs, this is a plain proof that the Gospel has not been preached in this Parish this twenty eight years, for in all that time you have not heard so much as of one that had a tender Conscience like these Men; but now when we begin again to preach the Gospel, its so powerful, that it awakes Mens Conscience, and pricks them so at the Heart, that they cannot bear it, nor live under it.*

And now I leave the World to judge, whether this sort of Learning and manner of Preaching doth not stand in diametrical opposition to all Religion and Reason, and does not in its Tenures and Effects appear to be indeed the Doctrine of Devils, and another Gospel; and yet by it our Rabble Reformation has been wrought. All true and solid Learning, particularly Antiquity, is decryed by them, because in it there is no vestige, no not so much as any sha-

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dow of *Presbytery* to be found ; to preach Peace and Righteousness (tho' that be the design of the Gospel) yet since it does not answer the Ends of the Covenant, it must be Condemn'd as temporising, time-serving, and the pleasing of Men more than God, who, they are sure, can never be pleas'd but in their Covenanted way.

Morality with them is but old, out-dated, heathenish Vertue, and therefore such a Book as *the Whole Duty of Man* is look'd upon with wonderful contempt by them: *Frazer of Bray*, one of the greatest among them, professes downright, that there is no Gospel, nor any relish of it in that Book, and that *Aristotle's Ethicks* have as much true Divinity as that Book hath. And *John Vetch* of *Woolstruthers* says, That that Book is too much upon Moral Duty. A certain Lady of their Stamp, getting it once into her Hands, and hearing that it was a moral Book done by an Episcopal Divine, she made a Burnt Offering of it, out of her great Zeal against Episcopacy and Morality. Mr. *Macquire*, one of their celebrated Professors and Preachers in his Preface to *Brown's Book*, intitled *Christ the Truth, Way, and Life*, calls the People that are taken up with the *Whole Duty of Man*, or any such Books, a *Moralizing*, or rather, says he, a *Muddizing Generation*.

The most of their Sermons are Nonsensick Raptures, the abuse of Mistick Divinity, in Canting and compounding Vocables, oft times stuffed with impertinent and base *Similies*, and always with homely, coarse, and ridiculous Expressions, very unsuitable to the Gravity and Solemnity that becomes Divinity. They are for the most part upon *Believe*, *Believe*; and mistaking Faith for a meer Recumbency: they value

value no Works but such as tend to propagate *Presbytery*. When they speak of Christ, they represent him as a Gallant, Courting and Kissing, by their fulsome, amorous Discourses on the mysterious Parables of the *Canticles*; and making Christ and his Gospel to be their own Kirk Government; they have quite debased Divinity, and debauched the Morals of the People: This is evident, not only from their manner of Preaching, but also from their way of writing most of their Books, whereof some Instances shall be given in the next Section.

Some of them have an odd way of acting in the Pulpit, personating Discourses often by way of Dialogue betwixt them and the Devil. Such ways were of old familiar to the Monks, as appears from *Monsieur Claude* in his Second part of the *Defence of the Reformation*, Chap. 10. where he vindicates *Luther* from an Aspersion cast upon him by the Church of *Rome*. For, says the Papists, *Luther professeth in his Writings, that he had a Conference with the Devil concerning the Mass, and that the Devil accused him for being an Idolater*. To which *Luther* answers, That he was then in Ignorance, and that he obey'd his Superiours. Hence the Papists conclude, that *Luther* was the Devils Scholar. But *Monsieur Claude* lets them see, that *Luther* spoke in a Monkish Stile, and that the Stile of the Convent did represent Conflicts betwixt the Flesh and Spirit, as personal Exploits with the Devil: To prove this, he instances *St. Dominick*, who says, that he saw the Devil one Night, in his Iron Hands carry a Paper to him, which he read by the light of a Lamp, and told it was a Catalogue of his Sins, and the Sins of his

his Brethren, upon which *St. Dominick* commanded him to leave the Paper with him, which was done accordingly : and afterwards he and his Brethren found cause to correct something in their Lives. All that is said for this, is, that it is a Romantick Stile proper to the Monks, and all that is meant thereby is this, that the Devil could lay such Sins to their charge, and their Consciences did smite them, therefore they corrected what they found amiss. But such a Stile did create wrong Ideas in the Literal Interpreters of such Narrations : And it is like some of our Reformers Reading Books of this nature, either thought such Apparitions real, or that they affected the Stile, for it is reported of *Mr. Robert Bruce*, one of our *Scotch* Reformers, that having studied the Civil Law, and going one day to the Colledge of Justice, to pass his Tryals in order to commence Odvocate, he said, that he saw a great Gulph in the Close or Court of the Parliament-House, like the mouth of Hell, and this diverted his entrance into the House ; upon which he gave over the Study of the Law, and applied himself to Theology. Whether the thing was literally true, or whether the man had a disturbed Imagination (as good men may have) or whether he affected the Stile of the Convent, and meant thus much by it, That the Employment of a Jurist was dangerous, and apt to lead men into such Temptations as he feared might be too strong for him, I know not which to conclude ; but this I am sure of, That one *Mr. Thomas Hogg*, a very popular *Presbyterian* Preacher in the North, asked a Person of great Learning, in a Religious Conference, whether

whether or not he had seen the D^evil ? It was answered him, *That he had never seen him in any visible appearance : Then I assure you* (saith Mr. Hogg) *that you can never be happy till you see him in that manner ; that is, untill you have both a personal Converse and Combat with him.* I know nothing more apt to create a more religious madness in poor well-meaning People, than this sort of Divinity, in which our *Presbyterians* have quite out-done the senseless old Monks.

Their Principles and Doctrine being, as ye have heard, opposite to Morality, it will not be thought strange that the height of Pride and Rusticity should appear in their Conversation : The Common Civilities due to Mankind, they allow not to Persons of the best Quality, that are of a different Opinion from themselves. To avoid and flee from the Company where a Curate is, as if it were a Pest-House, is a common sign of Grace : To affront a Prelate openly is a most meritorious Work, and such as becomes a true Saint : To approve and applaud the Murtherers of the Arch-bishop of St. *Andrews*, is an infallible Evidence of one thoroughly reformed. That the World may be satisfied of their Behaviour towards ordinary Men, I shall give you some late Instances of their Carriage towards those of the highest Rank and Quality ; the matters of Fact are such as are known to be true by multitudes of People before whom they were acted ; and themselves have the Impudence still to glory in them ; and yet I will not say but some of the Party may deny them upon occasion at Court, as they do other things as evident ; for I know what metal their Foreheads are made of.

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1. Then, when their Majesties Privy Council, by advice of all the Judges, conform to a standing Act of Parliament, and common Practice, appointed a Sermon upon the Thirtieth day of *January 1691*: The Council sometime before sent a Person of Quality, one of their own Stamp and Kidney, to the Commissioners of the General Assembly, to desire them in their Majesties and Councils Name, to appoint one of their number to preach before them in *St. Giles's Church* on that day, and to put them in mind that it was the Anniversary for the Martyrdom of King *Charles the First*, and that a Sermon proper for the Occasion was expected according to the Religion, Law, and Custom of the Nation. The grave Noddies of the Assembly answered thus; *Let the Council do their own Business, for we are to receive no Directions from the State, nor to take our Measures from the Council, especially in preaching Anniversary Sermons.* Upon which they appointed *Shields*, a *Cameronian*, one of the most wild and violent of the Hill-men, to preach in the *Tron-Church*, wherein they used to have Weekly Lectures, as it happened upon that day of the Week, but where neither the Lords of Council, nor Judges were used to come. All that he spoke concerning the King's Murther was this; *Ye Sirs, perhaps some of you may foolishly fancy that I came here to day to preach to you concerning the Death of King Charles the First: What? Preach for a Man that died Forty Years ago? If it be true what some Histories tell of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is suffering the Vengeance of God in Hell this day for his own and his Forefathers Sins.* The same

same *Shields* as he was holding forth sometime before at *Edinburgh*, said, That for ought he saw, King *William* and Queen *Mary* were rather seeking an earthly Crown to themselves, than seeking to put the Crown on Christ's Head. That is, in the Conventicle stile, to settle Presbyterian Government.

This same Year again they peremptorily refused and despised the Privy Council's Order, requiring them, according to a standing Act of Parliament, to preach upon that day.

2. Inst. Mr. *Areskine* preaching in the *Tron Church* at *Edinburgh*, the day after the King by open Proclamation had adjourned the General Assembly, said, *Sirs*, Ye heard a strange Proclamation the other day, which I hope the Authors of may repent some day: It brings to my mind, *Sirs*, an old Story of King *Cyrus*, who once set his Hands fairly to the building of God's House, but his Hand was not well in the Work, when he drew it out again: All is well that ends well, *Sirs*; for what think ye became of King *Cyrus*, *Sirs*? I'll tell you that now *Sirs*; He e'en made an ill end, he e'en died a bloody death in a strange Land. I wish the like may not befall our King; they say Comparisons are odious, but I hope ye will not think that Scripture-Comparisons are so; whatever you may think, I am sure of this, that no King but King *Jesus* has Power to adjourn our General Assembly. This was spoken so lately, before so great an Auditory, that whatever Rule may say in his next Book, yet I think the Author himself will not have the Impudence to deny it.

3. When last Summer their Commissioners returned from King *William* in *Flanders*, and told the General Assembly, That the King had

had positively told them, that he would not any longer suffer them to oppress and persecute the Episcopal Subjects; and desired them in his Name to acquaint the General Assembly with his mind, that for the time to come they should proceed more moderately, otherwise he would let them know that he is their Master. The Moderators said openly, That if it were not for the great Army he had with him, he durst not have said so to them; and however, he had been wiser to have held his Peace, for that they own'd no Master but Christ,

When King *William* in *January* last desired them, by his Letter to the General Assembly, to re-admit into the Exercise of the Ministry, so many of the Episcopal Presbyters as should be willing to submit to and comply with a *Formula* which his Majesty sent to them, and appointed to be the Terms of Communion betwixt the Parties: This proposal of Peace and Union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected, and exclaimed against by all the Assembly, except one Mr. *Orack* †. Then the common Discourse and Preaching of Presbyterians was, that King *William* design'd to dethrone King *Jesus*; that the prescribing to them any *Formula* was an Incroachment upon Christ's Kingdom, and a violent Usurpation of his Priviledges; that any *Formula* but the Covenant is of the Devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his Prayer immediately after its Dissolution, reflected upon King *William*

† *APerson who was well educated, and justly esteem'd at St. Andrew's University.*

liam as sent in Wrath to be a Curse to God's Kirk. He and the whole Assembly protested against the King's Power to dissolve them, and before his Commissioner disclaim'd all his Authority that way: Afterwards to make their Testimony (that's their word for Treason) publick, they went to the Cross of *Edinburgh*, and took a formal Protestation after the old manner against the King in behalf of the People of God (by which they intend their own Subjects.) The magnanimous Earl of *Crawford* vowed before the Commissioners, that he would adhere to the Protestation with his Life and Fortune, two things equally great and valuable.

Their ordinary Doctrine and Discourse in the Pulpit and out of it, speaking of the Kirk and King, is, Deliverance will come from another Hand, *but thou and thy House shall perish.* Mr. *Matthew Red*, holding forth the New Gospel at his Kirk in *North Berwick*, Feb. 20th. 1697. said, *The Kirk of Scotland is presently under the same condition that David was, when he was so sore persecuted and pursued by Saul, that he seem'd to have no way left him to escape; but then a Messenger came and told Saul, that the Philistines had invaded the Land; this gave Saul some other * Tow in his Rock, and by that in English David was deliver'd.* This Mr. Red being that *some other* same Night with another of his Brethren at *Fish to* Supper at a Knight's House in that Parish, *fry.* told plainly, That by the *Philistines* in his Sermon he meantt he *French*. And both the New Gospellers agreed, that the Kirk of *Scotland* could not now be otherwise delivered but by an Invasion of the *French* to restore King

James. This Account I had from a Gentleman of good Credit who was present both at the Sermon and Supper. Mr. *Stenton*, one of their noted Preachers, said in an open Company, the day after the Assembly was dissolved, That they had appointed their next Meeting in 1693, hoping that before that time they might have another King who would allow them better Conditions. They now lay great stress upon the Prophecy of an Old Man in the *West*, who at his dying in 1689, said, *The perfect Deliverance of God's Kirk must come after all by the French, for this King William will not do it.* And say commonly, that they brought in a Dog for God's sake, and that he now begins to bite the Barnes.

This being their way of treating a King who has condescended to oblige them even to his own loss, and to the wonder of Mankind; what may their Fellow-Subjects, especially such as are not of their Biggotry or Opinion, expect from them? That this is no new thing to them, nor the Actings only of some few of the more rigid sort of them, is evident from their extravagant and constant course of Rudeness to King *James* the Second, and to both the *Charles's*, whereof many instances are to be seen in their own Books; some of them you may meet with in the next Section.

All the Presbyterians profess, that the keeping of Anniversary Days, even for the greatest Blessing of the Gospel, is Superstition and Popery. For the modestest of them that ever spake last Year against *Christmas*, was *Frazer* of *Bray*, who Preaching in the High Church of *Edinburgh*, in his ordinary turn upon that day

day on which *Christmas* fell, all that he said was, *Some will think that I will speak either for the Day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's Birth-day, and not his Conception.* Had this Man been but acquainted with the Liturgy of the Primitive Church, or of that in the Neighbour Nation, he might have found that they keep Annunciation-day for the Conception, and this would have broke the strongest Horn of his *Presbyterian* Dilemma. But for all the Abhorrence that *Presbyterians* have, and do profess against the Observation of Anniversary days, yet they never missed to preach an Anniversary Sermon on Mr. *Heriot*, who built and indued the great Hospital in the City of *Edinburgh*; the reason is, that for every Sermon on *Heriot's* Commendation, they get five Pounds, a new Hat and a Bible. If they could have made but the same Purchase by preaching on *Christmas*, it's more then probable that they would have thought the annual Observation of our Saviour's Birth, as little superstitious as that of Mr. *Heriot's* Memory.

But the Disingenuity, Hypocrisie, and Covetousness of that Party appears not only in this, but in many other particulars; for who clamour'd more than *Presbyterians* against Plurality of Benefices, which was never allowed nor practised under Episcopacy in our Kingdom, and now several of them are suing for five or six Stipends at once, viz. the great Apostles of the New Gospel, Dr. *Rule*, Mr. *John* and Mr. *William Vetches*, Mr. *David Williamson*, *John Dickson*. I cannot here omit a

Passage of Mr. *James Kirkton*, now a famous Preacher in *Edinburgh*, who held forth formerly in a Meeting-House about three and twenty miles from it, in the Parish of *St. Martin*, within the Shire of the *Mers*, in which Parish there was an Episcopal Minister that gave Obedience to the present Laws, but this *Kirkton* by the Act of restoring *Presbyterian*

** Charity Preachers* to their former Charges, out of Malice against the Episcopal Minister, and Covetousness to get the Stipend of the place, comes from *Edinburgh* and preaches one Sermon in the Parish of *St. Martin's*, and returning some days after, left the Church without a Minister, by which means he obtained to himself the Stipend of that Parish, tho' he lived and preached in the City of *Edinburgh* ever since.

There is another, Mr. *Anthony Murray*, who has a considerable Estate in *Dunsire*, he ordinarily uses this Phrase as a Proverb, That he desires no more in the World but a Bit and a Brat ; that is, only as much Food and Raiment as Nature craves ; and yet this very man that would seem so denied to the World, got himself into the possession of two fat Benefices, viz. that of *Counter* in which he never did preach, and that of *Dunsire* Parish, in which the regular Pastor had served for the whole Year 1688. and for the greater part of the Year 1689. and yet was not allow'd one Farthing of the Living for either : altho' when he was drove away he had eight young Motherless Children, and no bread for them, whereof *Murray*, it seems not having one Child, had no sense at all.

Who

Who cried out more against the Covetousness of Prelates, and complying Ministers, than Mr. *John Johnston*? yet in the time of his suppos'd Persecution, he made up two thousand and five hundred Pounds Sterling; and to the certain knowledge of his Acquaintance he was two hundred Pounds Sterling in debt when he abdicated his Parish. This same *Johnston* being called to a dying Gentleman in *East Lotham*, who was always Episcopal, (but the Call was by some Fanatical Friends, without the knowledge of the dying Person) *Johnston* having come to his Chamber, advances with many Hums an Ha's close to the Gentleman's Bed-side, and after starning a while upon him, at last with a great groan he gave his Judgment of his State and Condition in these words: *I see nothing there in that Face, ah, I see nothing but Damnation, Hell and Reprobation!* At which words, a merry Man, standing by, whispers in the ears of the said Mr. *Johnston*, *He hath left you two hundred Marks.* Mr. *Johnston* at this changed his mind (like the Barbarians in the Isle of *Malta*,) and says, *But methinks I see the Sun of Righteousness rising with healing under his wings, saying, Son be of good cheer, thy sins are forgiven thee.*

Who cried out more against Ministers Scandals, than one *Balfour* in the *Mers*, and yet but a few months ago he fled for the Sin of Adultery himself. This among them is called but a slip of the Saints; but far less slips in others are aggravated into heinous Scandals and crying Sins, as that ought indeed to be esteem'd.

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What

What greater act of Injustice then that done to Mr. *Alexander Heriot* Minister of *Dalkeith*, who gave all Obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared Enemy of Mr. *Heriot's*, and some others of his Accusors, to sit as Judges among them, and not only admitted but also invited and encouraged two or three Knights of the Post to swear, That the Minister had danced about a bonfire the 14th of *October* 1688. And when it was made appear to the conviction of all men, that there was no Bonfires in the Town upon that Day, and that the Town was never wont to use any such Solemnity upon the occasion of that day; all that the Presbytery said, was, That they could not help it, for the matter was sworn and deponed, and they behoved to proceed, having a Call to purge the Church.

Besides, their not having good Notions of the Gospel nor of any good Heathen Morals; one reason of their malicious and crabbed Nature may be, that they never suffered Affliction; for after they abdicated their Churches in 1662, they began every where in their Sermons to cant about the Persecution of the Godly, and to magnifie their own Sufferings; by this means they were pamper'd instead of being persecuted; some of the Godly Sisters supplying them with plentiful Gratuities to their Families, and Money to their Purses; they really lived better then ever they did before, by their Stipends. They themselves boasted that they were sure of Crowns for their Sufferings; and that Angels visited them often in their Troubles; and both were materially

terially true. I know several of them who got Estates this way, and that grew fat and lusty under their Persecutions. Mr. Shields, one of their honestest and best Writers, being well acquainted with all that they suffered, and a great Sharer in it, glories in this, that they were highly provided for in their greatest Difficulties, and makes an Argument for it of their being God's People: In his Analysis (as he calls it) on the 29th of *Deuteronomy*, delivered in a Discourse to the People on the Preparation day before they renewed the Covenants, p. 10. l. 8. these are his Words: *Tho in the Wilderness of Prelatich, Eraſtian, and Antichriſtian Uſurpations, we did not meet with Miracles, yet truly we have experienced Wonders of the Lord's care and kindneſs, and for all the Harraſſings and Perſecutions, &c. the poor Wilderness Wanderers have look'd as Meat-like and Cloath-like as others that ſat at eaſe in their houſes, and drank their Wine and their ſtrong Drink.* The Party finding ſuch good Fruits of their Itinerary Labours, continued to preach the unthinking Mobile out of their Money and Senſes, as well as out of their Duty to God and Man, receiving in the mean time, inſtead of *Cups of cold Water*, *, many Bowels of warm Sack; the true Covenant Liquor, and the beſt Spirit that inſpires the new Gopellers. By theſe means the Malignity of their Nature was rather kindled than abated; the only Men that ſuffer'd any thing, being the poor ſilly Plowmen and Shepherds in the *Weſt*, whom the falſe Teachers hounded out to die for a broken Covenant: It's true indeed, that many ſuch Men being deluded

* The name of a ridiculous and rebellious Book emitted by them in King Charles the Seconds time.

into several Rebellions, put the State under a necessity of defending it self, by punishing some of them, and killing others in Battels; but yet, before the danger of these Battels, the Preachers were generally so wise as to save themselves, by running first; for had they been so honest as to have born but a part of these Burdens which they imposed upon their Profelites, so couragious as to have but shew'd their Faces in the Day of Battel (to which they always sounded the Allarm by their Sermons) then it's like we should not have been now infested with such swarms of these Locusts as have over-spread our Land, and again fill'd our King's Chambers, as the Frogs and Lice of *Agypt* did that of *Pharaoh's*.

Though upon certain occasions the more subtile and cunning *Presbyterians*, knowing that no Art can defend or disguise the unaccountable Wildness and Madness of some of their Party, are forced to disprove and condemn them; yet they never fail to make use of the Sufferings of these same wild men, to magnifie that Persecution which themselves pretended to have undergone, but had not the least share in. Eminent Instances of this we have in *Rule's* late Book. To whom, among other Favours, we owe this new distinction of wild and sober *Presbyterians*. Truly if the *Presbyterians* had met with the same measure with which they formerly served the Prelatists; if they had been used as they did good Bishop *Wishart*, whom they made to lye seven Months in a dark stinking close Prison, without the conveniency of so much as changing his Shirt but once, so that he was like
to

to be eaten up of himself, and the Vermin which that nasty place produced: It's probable that by such Severities (which I am glad they suffered not) they might have been brought to something of that good Man's Christian Temper and Disposition: And that this was very great, the worst of themselves were constrained to own, when upon changing of the Scene, he being deservedly advanced to the Bishoprick of *Edinburgh*, was so charitable as to convey large Supplies to such of them as were imprisoned for their notorious Rebellion at *Pentland Hills*, 1666, and that without letting them know from what hand it came, nay his Compassion to them was such, that he continued such *Presbyterian* Preachers as were any thing tolerable in their Churches and Office; without imposing on them the Conditions of Conformity which the Law then requir'd: But now *Presbyterian* Preachers, even those that are called the soberest, as we may see by their dayly Practices, and Expressions, are highly galled, because they are not allowed to treat the Bishops, and other Ministers of God's Word, after the same barbarous manner that they formerly did, that is, *Hew them in pieces before the Lord*, as they were wont to phrase it; for they commonly compare Bishops to *Agag*, and those ordained by them to the *Amalekites*.

The Episcopal Ministers and Rulers used all Christian and discreet Methods, when they had power, to gain and oblige the Dissenters, and to save them from the Penalties of the Law. But now such is the Ingratitude of some, even of those same *Presbyterians*,
whom

whom the Episcopal Ministers had saved from the Gibbet, to which the Law had justly doomed them, that they were the only Persons that invented false Stories, forg'd malicious Libels, and rais'd tumults against those very Ministers who had been formerly so exceeding kind to them; we have but too many Instances of their rendring Evil for Good in this manner: And that which makes this the more strange and odious, is, that it is acted under a pretence to Religion and Reformation, and that the giddy People are instigated to this Wickedness by their Preachers. I shall trouble the Reader at present, only with two Particulars to this purpose; Mr. *Monro*, Parson of *Sterling*, was lately libelled and accused before the Brethren of the Inquisition, by one, whom, as all the Neighbourhood knows, he preserved from being hanged, when he well deserved it: And now, though the said Parson *Monro* has visibly baffled all the Articles of his Libel, to the Disgrace of his ungrateful Accuser, and of those Preachers who openly prompted him to this Villany, yet they daily molest and disquiet him, because of his constant adherence to the Sacred Order of Episcopacy, which is the greatest Fault his Judges can accuse him of, except that of his possessing a good Living, and that his Parts and Piety darken the whole Presbytery, of which his Parishoners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their Minister; and have therefore, to the great mortification of the Presbytery there, jointly signified so much to them under their Hands.

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The other particular Instance of this Nature, shall be that of one *Ronaldson*, a Tenant in the Parish of *Cranston*, whom the Orthodox Minister there, Mr. *Burnet*, by his Intercession with Persons of Quality, preserved from having his Goods confiscated, and Person banished; after *Ronaldson*, by his signal Disobedience to the Law, had exposed himself to that Sentence: This Kindness *Ronaldson* then looked on as so great and surprising, that he often and openly professed he knew not how to be thankful enough for it; he and his Family constantly kept the Church thereafter, and upon every occasion acknowledged the Minister's singular Favour, with all the signs of sincere Gratitude; but yet upon the new light of the late Revolution, he appeared the most open and avowed Enemy that the Minister had: The Minister justly surprised with this, challenged his many Promises of continuing grateful, to whom *Ronaldson* gravely replied, That the Thanks for his Preservation was not due to him, but only to God, who oft-times (said he) stirs to ill Men to befriend his own People. This Change was wrought upon the Man, and this Answer put in his Mouth (as himself sometimes owns and professes) by frequent Conferences with their Preachers, who in their private Discourses and publick Sermons have assured him, that he is not to look to the Instrument, but to the Cause of his Preservation.

I shall shut up this Head concerning the Persecution they pretended to have suffered, with a remarkable Note of a Sermon preached lately by Mr. *Daniel Douglass*, one of their great * Musties;
 ' Now

‘ Now Sirs, (says he) I will be even plain
 ‘ with you, and perhaps e’en more plain than
 ‘ pleasant, Sirs, I’ll tell you now, Sirs, its or-
 ‘ dinary for us to cry out that we were perse-
 ‘ cuted under Episcopacy, but we are yet liv-
 ‘ ing, Sirs ; and why were we not hanged as
 ‘ well as others were, beloved ? It is e’en be-
 ‘ cause we thought they did cast away their
 ‘ Lives needlessly, and that we would not ven-
 ‘ ture our Lives for such matters as they ven-
 ‘ tured their Lives, for I knew to meet with
 ‘ Kindness both from the Church Men and the
 ‘ States Men ; and particularly, I knew that the
 ‘ Clerks of Council and Session, would take
 ‘ nothing from us ; but there are no such
 ‘ Clerks now. For there is one *Gibbie Eliot*,
 ‘ Sirs, that has no Charity nor Discretion,
 ‘ for if we were all made up of Dollars, he
 ‘ would swallow us up ; pray God, Sirs, to
 ‘ keep our Purfes from that false Lown *Eliot*.

Ingenuity is a thing they are not concerned
 about ; for that’s but a Branch of dry Morali-
 ty, below Men so full of Grace ; some young
 Men among them that have had the Advantage
 of being abroad, are more affable, and in their
 Conferences with Men of Sense, they ordinari-
 ly exclaim against the peevish, sower, and un-
 conversable Temper of *Scotch Presbyterians* ;
 but yet these same Sparks of the Cause, sing a
 quite contrary Tune when they are in a col-
 lective or representative Body. I have read of
 a certain Monk, who, being wearied of the
 Cloyster, aimed at a vacant Dignity, the pos-
 session whereof he knew would set him free :
 For this end he applied himself to every one of
 his Acquaintances that had a Suffrage in the
 Election,

Election, and from every singular and individual Person he received very fair and satisfying Promises, but yet he found himself still disappointed, when they met together in Assemblies for the Election, whereupon he invites most or all of them upon a set Day to dine and be merry with him. They that were invited knew that he was not in condition to make any competent Provision for so many Guests; wherefore according to the usual Custom of that Fraternity, they sent each of them some Material or other, proper to make up the Feast; some sent Flesh, some Fish of divers kinds, some sent Butter, some Cheese, some Wine, and others Oyl. All which he boyled in one Kettle together, and his Guests being conven'd, he caused to serve up that Hotch-potch in several large Dishes to them, so that every Dish that they tasted, it equally disgusted them: Whereupon they asked what manner of Victuals it was? He said it was just such as themselves had sent, all well boyled in a large Kettle together. That, say they, is the worst Meat in the World when thus jumbled together, but very good when every thing is dressed by it self. Just so are ye to me, says the *Monk*, you are very fair and kind when single, and one by one; but I can find nothing worse than you, when you are all together. The *Presbyterians* resemble the *Monks* in this, as in many other things; for take them singly, and they generally condemn the Methods and Proceedings of their Brethren, as rigid and severe, but take the same men met together in a Presbytery-Synod or Assembly, and the whole Body is the most unpalatable and most unsavory Hotch potch in the World. And

And now to hasten to a close of this Section, Strangers may justly wonder that Men of such Temper and Qualification, as ye have now heard the *Presbyterian* Preachers to be, should have any Followers. But this will not seem so strange to such as consider what multitudes of the Rabble crowd after *Jack Bowles* in his drunken Fits, that Women and Children are ordinarily led by Noise and Shew, tho' it were but of Hobby-Horses and Rattles. And indeed the *Presbyterian* Preachers are only flock-ed after by such a Herd, some out of a blind Zeal and itch after Novelty and Change, some again loving to fish in the troubled Waters of such Confusions as are inseparable from *Presbytery*, hoping thereby to mend their broken Fortunes. And to palliate their want of Sense, and greater faults, by a pretence to strict Religion : Others frequent them for Sport and Diversion, as men of little Sense and less Business run after Stage-Players and Rope Dancers.

Sometime ago these Preachers were conversant only with Shepherds, and a few silly Women, laden with divers Lusts, whose hot Zeal had no Knowledge to guide it ; the Preachers then indeed admired themselves for Persons of great Gifts and Learning, because of the esteem that these ignorant Creatures had for them ; but now that they are brought to act in publick, and possess the Pulpit of Learned men, they are at a great Disadvantage ; for their better Auditors expect solid Divinity, rational and close Discourses, and that being none of their Talent, puts them quite out of their Road and Element ; and hence it is that
the

the People generally forsake and abhor them, and nothing but a few of the Rabble frequent their best Churches and Preachers: So that now their own dear Followers begin to complain and cry out, that Christ did more good in the Hills, than he does now in the Churches. And if they hold on at their usual manner of Raving in Pulpits, they cannot fail to render themselves as Ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid Curates, as deserted of the Spirit, because they own that in the composing of their Sermons they make use of Books; and yet Mr. *David Williamson*, one of their *ablest Men*, Preaching before the Parliament, on *Pf. 2. and v. 10.* stole most of his Sermon from *Herle's Tripos* of Wisdom, and had the Confidence to reprint the same at *Edenburgh*. Indeed the Nonsense and Railing of that Sermon is wholly his own; for none but himself ever pretended or presumed as he does there, that Christ dyed a Martyr for the *Presbyterian* Government; because forsooth this Inscription was written on his Cross, *Jesus of Nazareth King of the Jews*. I do not discommend the use of Books, but the Hypocrisy of these men, who give out, that they preach meerly by Inspiration and Meditation, as Mr. *Areskme* did in a Sermon which he preached lately in the *Tron Church* at *Edenburgh*; his words were these, *The Curates go to their Books for Preachings, but we go to our Knees for our Preachings*. And yet such is the silliness of some deluded People, that they proclaim these for Soul-refreshing and powerful Preachers, and for men that, as they phrase it, have

have an inbearing Gift, speaking home to their Hearts : Indeed make some People Judges, we know *Presbyterian* Sermons will gain the Applause. I remember the old Fable of the *Cuckow* and the *Nightingale*, both contended who should sing sweetest ; the *Ass*, because of his long Ears, is made Judge ; the *Nightingale* sung first, the *Cuckow* next ; the *Ass*'s determination was, that truly the *Nightingale* sung pretty well, but for a good sweet plain taking Song, and a fine Note, the *Cuckow* sung far better.

Some who are not so well acquainted with the *Scotch Presbyterians* manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former Sect, as these I have, and am hereafter to discover of them ; but they are too well known to be deny'd among us. And that Strangers may not think themselves imposed upon, I shall in the next Section give the Reader some little taste of their printed Books, and leave him to judge from the Ridiculousness of what they have deliberately published to the World that way ; what Extravagancy they may be guilty of in these extemporary Ravings, which they mis-call Spiritual Preaching and Praying.

S E C T. II.

*Containing some Expressions out of
their Printed Books.*

AN D first for their Sermons; Mr. William Guthry, at Fenwick, hath Printed one full of Curses and Imprecations, viz.

*Will you gang Man to the cursed Curates? Gang, and the Vengeance of God gang with thee: The cursed Curates bids us side with them; the Devil * rugg their Hearts out of their sides.* The Sermon in every Page is to the same purpose. The People in the West are mightily taken with it, and the Author is held for a great Saint among them, chiefly upon the account, as themselves phrase it, of his sharp Pen against Prelates and Curates. * Tear.

Mr. Walwood, Brother to *Mercurius*, in a Printed Sermon on this Text, *If the Righteous shall scarcely be saved, &c.* says, among other as ridiculous things, these words, *Men think that every Dog will win to Heaven, but I assure you, it is a great matter to win there; for Noblemen that will be saved, I believe there's not twenty, I trow I doubled them: For Gentlemen, I could write them all in three Inch of Paper.* Ibid. *Men thought much, when a part of the City of Glascow was burnt, but for my part, I would not shed a Tear though Glascow and Edinburgh both were burnt; and a great matter, they burnt the Covenantant.*

E

The

Notes of
Printed
Sermons
before the
Parlia-
ment.

The best of their Preachers were singled out to hold forth to the Parliament, and the L. Commissioner *M.* a Person equally fitted to judge of Ministers and Statesmen, appointed such of these Sermons to be Printed, as he in his Godly Wisdom thought fittest for advancing the designs of Omnipotent Presbytery. These Sermons are generally inhaused by the Party, and preserved as infallible Evidences of the great Learning and Piety of the new Gospel Professors, upon which account they are carefully kept from malignant Hands and Eyes: However, I once had the favour allowed me to read three of the choicest of them, published by *Williamson, Rule, and Spalding*; wherein they extol *Presbyterian* Government, with all the glorious Epithets due to the Gospel and the Christian Church, viz. Christ's Bride, his Virgin, his Spouse, his Glory, his Honour, his Church, his Pretious Remnant, his glorious Elect, his pure People, God's House, Tabernacle, Dwelling-place and Sanctuary, his Holy Ark, his chosen Generation, his dear Children, his Kingdom, his Mountain, his Jewels, his Crown, Scepter, and Diadem; in a word, the most obscure and darkest Prophecies and Revelations were all spoke with an Eye to the present *Scotch Model*, tho' that be so new as never to have been heard of in *Scotland*, or any other Church before: And the *Presbyterians* themselves will as soon prove, that the High Priesthood of *Aaron*, among the *Jews*, was a Type of *Presbyterian Democracy* in the Church, as shew any Footsteps, or the least mention of *Presbyterianism* in any of the ancient Monuments and Records of the Church, except they will say, that Christianity began with

with *Calvin*; and yet if you'll believe the Sermons of the former Triumvirate, they that oppose the Rigour of *Scotch Presbytery*, are Enemies to God and his Cause, to Christ and to his Gospel, they are worse than Heathens, they are *Philistines*, which are not to be suffered to live in the Holy Land *; nay, they that concur not to advance it to its former ^{Spaldin's Discourse to the Parliament.} height, (and that is, above King and Parliament) not only their Estates and Lives, but their Souls may go for it: ' You Members of Parliament, who are not forward for this, ' you shall, with *Jehoiakim*, be buried with the Burial of an Ass: Think but seriously what an Epitaph may be written on your Tomb, and what Discourses may be of you when ye are gone. *Here lies a Man that never was a Friend to Christ or his Interest, now he is dead, but he was an Opposer and Persecuter, of Christ, of his Truth and People. But dying is not all, what shall ye say, when ye shall be cited at the great Assize, before the Tribunal of Christ, to that Question, what Justice and Vote gave ye to me in my afflicted Church, in the first Parliament of King William and Queen Mary in Scotland, was ye for me or against me?*

Spalding's Sermon before the Parliament. on 1 Chron. 12. 32. pag. 20 Versus finem, & pag. 21. initio.

Mr. Gilbert Rule, in his Sermon before the Parliament, on *Isaiah 2. 2.* (for their Texts are generally out of the obscurest Places of the Old Testament) takes it for granted, that the Mountain of the Lord's House there spoke of,

is expressely meant of *Scotch Presbytery*, which, he says, is terrible as an Army with Banners. This last, I confess, has often been found true in the most literal Sense; but why *Presbytery* should be called a Mountain, I cannot so well say, except it be because it was exalted at * *Dunce-Law* above the tops of the Mountains, that is Monarchy and Episcopacy, at which time the Phanaticks and Rebels were the Nations that flock'd unto it, and establish'd it upon the Ruines of their own former Oaths and Obligation.

* The Hill
on which
they first
drew up
their Army
against K.
Ch. I.

But to speak in his own Words, ' The exalting and establishing of *Scotch Presbytery* (for that's the only true Religion) the flourishing of it, is the means to advance the poorest and most contemptible People † to Reputation both with God and all good Men, yea, often in the eyes of them that are but moral and intelligent, though Enemies, as is evident from *Deut. 4. 6*. This is your Wisdom in the sight of the Nations, which shall say, Surely this Nation is a wise and understanding People: For what Nation is there so great, who have God so nigh unto them, &c. Now that no body might mistake, as in this he meant Religion in general, and not *Scotch Presbytery*, he makes application particularly to the Kirk in these Words, *If you will set Christ on high in this poor Church, he will set the Church and Nation on high; Scotland hath in former times been*

† Such the
Scotch
Phanaticks
are indeed.

* The glorious days of the Covenant. * renowned, and esteemed among the Churches of the Reformation upon this account: It may be an Honour in after Ages to your Posterity, that such a man was active in that happy Parliament that settled Religion in the Church; yea, this way will render us more formidable to our Enemies, and Unfriends

to our Way †, than strong Armies or Navies † That is
 could do. 1 Sam. 4. 7. And the Philistines were true blue
 afraid, &c. for they said that God is come to the Pre.bytary.
 Camp. Rule's Sermon before the Parliament,
 p. 13. The plain meaning of this is, All the
 Land and Sea Forces of England and the Confe-
 derates, can signifie nothing against their Ene-
 mies, so long as they entertain or suffer a-
 amongst them these Enemies of Religion, the
 Bishops.

That famous Man in his Generation, Mr. Da-
 vid Williamson, preached before the reforming
 Parliament on this Text, *Be wise ye Kings, be
 instructed ye Judges of the Earth*, Psal. 2. 10. I
 cannot but approve the choice of this Text,
 because those Kings had need be very wise in-
 deed, that have to do with *Presbyterians*; and
 those Civil Judges must be stronger then the
 Kirk, that will not condescend to be instruct-
 ed by them in all things. In the former part
 of that Sermon he divides and subdivides Go-
 vernment so often, till as the *Presbyterian Au-
 thor*, from whom he steals these ridiculous
 Distinctions *, he at last divides the Kings
 and Judges from all power: It's no new thing
 for some Men first to distinguish the King's
 Person from his Authority, and then to divide
 his Head from his Body: Well, it's granted
 by all hands that such Men are well acquaint-
 ed with all the ways of dividing Government.
 In the latter part of that Sermon, the Author
 speaking of *Presbyterial Government*, uses these
 words, which we easily grant to be peculiar-
 ly his own: *It's no light matter, (says he) it's
 an Ordinance of God, the Royal Diadem of Christ;
 he was a Martyr on this Head, for it was his*

* Herle's
 Tripus.

Ditty on the Cross, John 19. 19 Jesus of Nazareth King of the Jews. If *this Scripture* do not prove that Christ died a Martyr for *Scots Presbytery*, I am sure there's no other place either in Scripture or Antiquity that will.

The next Notes will be from a Sermon that is highly valued by all true *Presbyterians*, viz. That which according to the Author's dating it, was printed in the 40 Year of our publick breach of Covenant; the Year, as the Author at the end of the Title Page describes it, wherein there was much Zeal for confederating among Men, but little for covenanting with God. In the 1, 2, 3, 4, and 5 Pages, he compareth the Scotch Covenants to the Covenant of Grace, and to the Covenants at Horeb and in Moab. In the 6. Page he says, *The Covenant may be tendered and taken without the consent of the Magistrate, but his after dissent or Discharge cannot loose the obligation of it.*

Page 9. He says, *As Israel in the Wilderness, so have we had our Marah's, and our Massa's and Meribahs, Taberahs, and Kibroth Hataavahs, at Pentland-Hills, Bothwel-Bridge, Ards Moss, &c.* From this consideration he presses the renewing of the Covenant.

† Three notable Rebellions rais'd by the Presbyterians against K. Charles II.

Pag. 10. God's removing two Kings who withstood the covenanted Reformation, and the abolishing two wicked Establishments, Tyranny and Prelacy, should stir up all Lovers of Religion to the Duty of Covenanting. Pag. 12. All the meaner sort of all Sexes and Ages, Wives and Children, are obliged to this, tho' the Primores and Primates regni do not concur: If the Children be not capable, Parents are to engage for them. Accordingly (says he) in Scotland it hath been in Use for faithful

*faithful Ministers, to take Parents engaged to the Covenant, when they presented their Children to *Mr. Rule Baptism *. Page. 14. Subjects are relaxed from* ^{denies this} *their sworn Allegiance to a King or Magistrate, by* ^{in his late} *his Rescinding or disowning the Covenant; as is plain* ^{Book, altho'} *from the third Article of the Solemn League: But* ^{himself} *and every* ^{and every} *there is nothing that can any way enervate the Sa-* ^{Man ac-} *cred Obligation of Scotland's Holy Covenant, which* ^{quainted} *still must stand in inviolable Force. Page. 16. It is* ^{with the} *a Covenant obliging not only the present, but the ab-* ^{Doctrin} *sent; and not only the absent in regard of place, but in* ^{and Pra-} *regard of time: It obligeth all the Children of Israel,* ^{the Kirk} *binds all Posterity with Annexation of Curses to the* ^{knows it to} *Breakers. Page. 17. It's the Foundation of the Peoples* ^{be very} *Compact with the King at his Inauguration: There-* ^{true.} *fore as long as Scotland is Scotland, and God un-* *changeable, Scotland's Reformation in Doctrine,* *Worship, Discipline, and Government, must be en-* *deavour'd to be performed in a Conformity to the* *Covenant: The matter of it is Moral, containing* *nothing but what is antecedently and eternally bind-* *ing, albeit there had never been a formal Covenant,* *the ends of it are perpetually good. Pag. 18. The* *express Command from Exod. 23. obliges to ban-* *ish all Covenant breakers out of the Land; for* *the example of the Popish, Prelatical, and Malig-* *nant Faction in Britain and Ireland, the suffering* *them to dwell in the Land, and to creep into places* *of Trust, and especially the stupid Submission to the* *Restitution of Church and State, and to the Re-* *introduction of their wicked Establishments, abjur'd* *by Covenant, did gradually induce Parishes and* *Provinces to this dreadful Sin of Covenant break-* *ing. Then in some subsequent Pages he enu-* *merates all the Curses and Plagues, national* *or personal, spoken of in Scripture, as threat-*

ned with a special regard to the breaking of this Covenant, and who can tell (says he) but the Sword now drawn in Scotland and Ireland may avenge the Quarrel of God's broken Covenant. Pag. 27. The breaking of the Covenant is the most Heinous of all Sins: Profanity of all sorts, Hypocrisie, Idolatry, Adultery, Treachery, Pride, Blood, and Oppression, and all that ever brought down Vengeance upon any Generation recorded in Scripture, or in any History, with these indeed, and the greatest aggravations of them, the Land hath been Polluted; but chiefly that which incenses the Anger of the Lord, hath been, and remains to be Breach of Covenant, and all these Abominations not simply, because breaches of the Law of God, but as under this special Aggravation, that they have been, and are breaches of the Covenant, as is evident from Deuteronomy 29. 25. Because they have forsaken the Covenant of the Lord God of their Fathers, &c.

* Compare this with making Presbytery the Foundation of the present Civil Government, without which he says it cannot subsist. Second Vindication. p. 9. at the end.

* Page 33. The great Reason why Men should renew the Covenant at this time, and why those of the true Presbyterian Party did it in the end of 1688. 'They thought it then (says he) expedient, as it is still, by renewing of these Ancient Covenants, to declare what Cause they would avouch and appear for, what King they would own, and upon what Terms they would offer their Submission to the present Government then to be Establish'd, who had before declar'd their Revolt from the former, and for this end to make this the Bond of their Association.

The same Author, in his Solemn Confession of Sins, pag. 53, says most ingeniously, *We and our Teachers in a great measure comply'd with, submitted*

submitted unto, and conniv'd at the incroachments of the Supremacy, and absolute Power, both in accepting and countenancing the former Indulgences, and the late Toleration. We have taken and subscrib'd Oaths, and Bonds, all which have been contrary to the Reformation we were Sworn to preserve.

Pag. 54. ' We are oblig'd to Confess the
' offensive Carriage and Conversation of many
' that have gone to *England*, who have prov'd
' very stumbling to the *Sectarians* there. Yea
' of late many have embrac'd the Toleration
' Introductive of a *Sectarian* multiformity,
' without so much as a Testimony against the
' Toleration of *Popery* it self. The general
' Toleration, which in its own Nature tend-
' ed, and in its Design intended, to introduce
' *Popery* and *Slavery* by Arbitrary and Absolute
' Power, hath been accepted and address'd for,
' by many of our Ministers; and countenanc'd,
' comply'd, and concurr'd with by many of
' our People, without a Testimony, or endea-
' vour to understand it.——Many dregs of
' Popish Superstition have been observ'd, Po-
' pish Festival Days, as † *Pasch Yule*, and Fast-
' ing Eves, &c. have been kept by many: And † *Easter*,
' prelatical Anniversary Days devis'd of their *Christmas*,
' own Heart, appointed for Commemorating *Shrove-*
' the Kings Birth Days, as *May 29. October 14.* *Tuesday.*
' &c. Who were born as Scourges to this
' Realm, being complied with by many, pag.
' 58. And it was our Fathers Sin to inaugu-
' rate the late King, after such Discoveries of
' his Hypocritical enmity to Religion and Li-
' berty, upon his subscription of the Covenant;
' so when he burnt and buried that Holy Co-
' venant, and degenerated into manifest Ty-
' ranny,

' ranny, and had razed the very Foundation
 ' on which both his Right to Govern, and the
 ' Peoples Allegiance were founded, and re-
 ' mitted the Subjects Allegiance, by annulling
 ' the Bond of it ; we sinned in continuing to
 ' own his Authority : When all he had was
 ' engag'd and exerted in Rebellion against God ;
 ' for which the Lord put us to shame, and
 ' and went not out with our Armies at *Pent-*
 ' *land-Hills*, and *Bothwell-Bridge*.

Notes out of the Hind let loose, Printed 1687. which Book is the great Oracle and Idol of the true Covenanters.

Page 3. It's observable how reproachful he speaks of Princes, and even of such as are now our King's Allies, in these Words, ' The Protestants of *Hungary* are under the tearing Laws of that Ravenous Eagle, the Tyrant of *Austria*: Those of *Piedmont* under the grassiant Tyranny of that little Tygar of *Savoy*.

Page 24. ' Our first Reformers never resign'd nor abandon'd that first and most just privilege of Resistance. Nay nor of bringing publick Beasts of Prey to condign punishment in an extraordinary way of Vindictive Justice: *E. G.* Cardinal of *Beaton*, that was slain in the Tower of *St. Andrew's* by *James Melvin*, who perceiving his Consorts to be mov'd with Passion withdrew them, and said, *This Work and Judgment of God, altho' it be secret,*
ought

ought to be done with greater Gravity ; and presenting the point of his Sword to the Cardinal, said, Repent thee of thy former wicked Life, but especially of the shedding of the Blood of Mr. George Wisheart, which yet crys for Vengeance from God upon thee : And we from God are sent to revenge it ; for here before my God, I protest that ——— nothing moveth me to strike thee, but only because thou hast been, and remainest an obstinate Enemy against Christ Jesus and his holy Gospel. Of which Fact (saith my Author) the faithful and famous Historian Mr. Knox, speaks very honourably ; and after the slaughter joyn'd himself with them ; yet now such a Fact committed upon such another bloody and treacherous beast, the Cardinal Prelate of Scotland eight years ago is generally condemn'd as Horrid Murder.

Page 75. Speaking of the King's Defeat at Worcester, he says, *Israel* had sinn'd and transgress'd the Covenant, — Having taken the accursed thing, and put it even amongst their own Stuff ; therefore the Children of *Israel* could not stand before their Enemies, but an Army of them near 30000, was totally routed at Worcester ; and the *Achan*, the cause of their overthrow, was forc'd to hide himself beyond Sea, where he continu'd a wandering Fugitive in Exile till 1660. False Monk, then General, with a Combination of Malignants and publick Resolutioners, did machinate our Misery, and effectuated it by bringing the King home to *England* from his Banishment, wherein he was habituate into an implacable hatred against the Work of God.

Pag. 96. ' The Covenant is our *Magna Char-*
' *ta* of Religion and Righteousness, our great-
' est security for all our Interests.

Pag. 99. ' That same perfidious Parliament
' fram'd an Act for an Anniversary Thankf-
' giving, commemorating every 29th of *May*,
' that Blasphemy against the Spirit and Work
' of God ; and Celebrating that unhappy Re-
' stauration of the Rescinder of the Reformati-
' on, which had not only the Concurrence of the
' Universality of the Nation, but (alas for shame
' that it should be told in *Gath*,) even of some
' *Presbyterian* Ministers who afterwards accept-
' ed the Indulgence ; one of which a pillar a-
' mong them, was seen scandalously Dancing a-
' bout the Bonfires——*O Holy and Astonishing*
Justice, thus to recompence our way upon our Head ;
To suffer this holy Work and Cause to be ruin'd
under our unhappy Hands ; who suffer'd the De-
stroyer to come in ; who had it in his Heart, swell'd
with Enmity against Christ, to raze and ruine
the Work, as he most wickedly did.

Pag. 110. ' The King gave us many proofs
' and demonstrations of his being true to *An-*
' *tickrist*, in minding all the Promises and
' Treaties with him, as he had of his being false
' to Christ, in all his Covenant engagements
' with his People : For in the Year 1666, He,
' with his Dear and Royal Brother the Duke
' of *York*, contriv'd, countenanc'd, and abet-
' ted the Burning of *London*, evident by their
' Employing the Guards to hinder the People
' from saving their own, and to dismiss the
' Incendiaries, the Papists, who were taken
' in the Fact.

Pag.

Pag. 123. ' At length the virulent Tray-
 ' tor, *James Sharp*, the Arch-Prelate, receiv'd
 ' the Just Demerit of his Perfidity, Perjuries,
 ' Apostacies, Sorceries, Villanies, and Mur-
 ' ders, sharp Arrows of the mighty, and Coals
 ' of *Juniper*, for upon the Third of *May*, 1679.
 ' several worthy Gentlemen, with some other
 ' Men of Courage and Zeal for the Cause of
 ' God, and the good of the Country, executed
 ' Righteous Judgment upon him at *Magus*
 ' *Moor*, near *St Andrew's*: And the same
 ' Month on the 29th of *May*, the Testimony
 ' at *Rutberglen*, was publish'd against that A-
 ' bomination of Celebrating an Anniversary-
 ' day for setting up an Usurp'd Power, de-
 ' stroying the Intrest of Christ in the Land,
 ' and against all sinful and unlawful Acts emit-
 ' ted and executed, publish'd and prosecuted
 ' against our Covenanted Reformation; where
 ' also they burnt the *Acts of Supremacy*, the
 ' *Declaration*, the *Act Reccessory*, for the burning
 ' the Covenant.

Pag. 146. ' At length the King of Terrours,
 ' a Terrour to all Kings, cut off that Supreme
 ' Author and Authoriser of Mischief, *Charles*
 ' II. by the suspicious Intervention of an un-
 ' natural Hand, as the Instrument thereof;
 ' wherein much of the Justice of God was to
 ' be observ'd, and of his Faithfulness verifi-
 ' fy'd; That bloody and deceitful Men shall not
 ' live out half their days: his bloody Violence
 ' was recompenc'd with the unnatural Villany
 ' of his Brother, and his unparallel'd Perjury
 ' was justly Rewarded with the most ungrate-
 ' ful and treacherous Monster of a Parricide:
 ' For all the numerous Brood of his adulterous
 and

‘ and incestuous Brats, begotten of a multi-
 ‘ tude of Whores, at home and abroad, yea
 ‘ with his own Sister too, he died a Childless
 ‘ Pultron, and had *the unlamented Burial of an*
 ‘ *Ass*: And for all his Hypocritical Pretensions
 ‘ to a Protestant Profession, he drunk his
 ‘ Death in a Popish Potion, contriv’d by his
 ‘ own dear Brother that succeeded him; —
 ‘ passionately resenting *Charles* his Vow, to
 ‘ suffer the Murder of the Earl of *Essex* to come
 ‘ to a Trial, which was extorted by the reite-
 ‘ rated Solicitations of some, who offer’d to
 ‘ discover by whom it was contriv’d and acted;
 ‘ which made the Duke’s guilty Conscience to
 ‘ dread a Detection of his Deep Accession to it:
 ‘ Whereupon the portion quickly after prepar-
 ‘ ed, put a stop to that, and an end to his Life,
 ‘ *February* 6th. 1685: of which horrid Villa-
 ‘ ny time will disclose the Mystery, and give
 ‘ the History when it shall be seasonable.

Pag. 237. ‘ A Prelate’s Depute is no Mini-
 ‘ ster of Christ, but a Curate is a Prelate’s
 ‘ Depute, *Ergo*. — That a Prelate’s Depute
 ‘ is no Minister of Christ, I prove not only
 ‘ from that, that a Prelate, *qua talis*, is not
 ‘ a Servant of Christ, but an Enemy; and
 ‘ therefore cannot confer upon another that
 ‘ Dignity to be Christ’s Servant; but also
 ‘ from this, that the Scriptures allow no de-
 ‘ rivation of deputed Officers, *Rom.* 12. 7, 9.

Pag. 255. ‘ Never can it be instanced these
 ‘ twenty seven Years, that the Curates have
 ‘ brought one Soul to Christ, but many instan-
 ‘ ces may be given of their murdering Souls:
 ‘ Hence these who cannot but be Soul-murder-
 ‘ ers, may not be heard or entertained as Soul-
 Phy-

' Physicians; but the Curates cannot but be
' Soul-murderers, *Ergo*.

Pag. 256. ' The Meetings of the Curates,
' for Adminiftration of Ordinances in their
' way, the Lord hates, and hath signally for-
' faken: therefore we should hate and forfake
' them. This is confirmed by Mr. *Durhame*.
' *Rev.* 1. p. 55.

Pag. 259. ' Hearing of Curates reductively,
' involves us under the guilt of Idolatry, and
' breach of the second Commandment; there-
' fore we ought not to let them dwell in the
' Land, lest they make us sin, *Exod.* 23. 32.
' We should destroy their very names out of
' the place, *Deut.* 12. 3. *Jud.* 2. 7.

Pag. 285. *Jus Populi*, Cap. 16. (says he)
' Make this one Character of a Tyrant, that liv-
' ing in Luxury, Whoredom, Greed and Idleness,
' he neglecteth, or is unfit for his Office. How
' these fute to our times, we need not exprefs;
' what effrontery of Impudence is it for such
' Monsters to pretend to rule. P. 296. Kings
' and Tyrants for the most part are recipro-
' cal terms.

Pag. 306. ' We own the obligation of our
' sacred Covenants unrepealably and indispen-
' sably binding to all. But we deny that here-
' by we are bound either to maintain Monar-
' chy, or to own the Authority of either of
' the two Monarchs that have monarchized
' or tyrannized over us thafe Twenty seven
' Years past. In the Covenants we are not
' bound, but only conditionally, to maintain
' the King's Person and Authority, that is on-
' ly upon the terms that he should be a Loyal
Sub-

*Mr. Rule ' Subject to Christ, * and a faithful servant to
 upon the ' the People, which he cannot be thought who
 matter af- ' does not cause all to stand to their Covenant
 firms the ' Engagements, as *Josiah* did, 2 *Chron*, 34. But
 same; Se- ' alas, there was never a *Josiah* in the Race
 condVin- ' of our Kings; they rose up to the height of
 dic. p. 90. ' Rebellion against God and the People, with
 ' Heaven-daring Insolence, not only breaking,
 ' but burning the Holy Covenant.

Concerning owning Tyrants Authority. p. 308.

' When Monarchy becomes opposite to the
 ' ends of Government, the Contagion of it affects
 ' that very Species of Government; and then
 ' the House is to be pull'd down, when the
 ' Leprosie is got into the walls and Founda-
 ' tion. The People may make their publick
 ' Servant sensible, that he is at his highest Ele-
 ' vation but a Servant: Hence now when the
 ' Species nam'd in the Covenant, viz. Monar-
 ' chy, is so vitiate, that it is become the Instru-
 ' ment of the Destruction of all the Ends of
 ' that Covenant, and now by Law transmitted
 ' to all Successors, as an hereditary, perfect,
 ' and perpetual Opposition to the coming of
 ' Christ's Kingdom; so that as long as there is
 ' one to wear that Crown, (but *Jehovah* will
 ' in Righteousness execute *Conia*'s doom upon the
 ' Race, *Jerem.* 22. ult. write this Man Child-
 ' less,) and to enter Heir to the Government
 ' as now establish'd, he must be an enemy to
 ' Christ: There is no other way left, but to
 ' think on a new Model, moulded according
 ' to the true Pattern.

Pag. 311. ' As he is not, nor will not be
 ' our Covenanted and Sworn King, and there-
 ' fore

fore we cannot be his Covenanted and Sworn Subjects ; so he is not, nor can be our Crown'd King, and therefore we cannot be his Liege Subjects, owning Fealty and Obedience to him.

Pag. 340. ' It will be found that there is no Title on Earth now to the Crowns, to Families, to Persons, but the Peoples Suffrage ; for the institution of Magistracy does not make *James Stuart* a King no more than *John Chamberlain*.

Pag. 375. ' Kings must be like Dogs that are best Hunters, not those who are born of best Dogs ; therefore Dominion is not hereditary.

Pag. 389. ' The Inferiour is accountable to the Superiour, the King is inferiour, the People is superiour ; *Ergo*, the King is accountable to the People. The Proposition is plain ; for if the King's Superiority make the People accountable to him, in case of transgressing the Laws, then why should not the People's Superiority make the King accountable to them, in case of transgressing the Laws.

Pag. 411. ' In the fourth Article of the Covenant, we are obliged to endeavour that all incendiaries and Malignants, &c. be brought to condign punishment ; therefore is it imaginable that the Head of that unhal-
lowed Party, the great Malignant Enemy, who is in the Spring, and gives life to all these Abominations, should be exempted from punishment ? Shall we be oblig'd to discover and bring to punishment the little petty Malignants, and this implacably stat-
ed Enemy to Christ, escape with a Crown
F on

on his Head? Nay, we are by this oblig'd, if ever we be in Condition, to bring these stated Enemies to God and the Country, to condign Punishment, from the highest to the lowest: And this we are to do, as we would have the Anger of the Lord turn'd away from us, which cannot be without hanging up their Heads before the Lord against the Sun, *Numb. 25. 4.*

Pag. 412. By the fifth Article of the Covenant, we are oblig'd to endeavour that justice be done upon such as oppose the Peace and Union between the Kingdoms; but this Man and his Brother have destroy'd and annull'd that which was the Bond of these Kingdoms Union, viz. the Solemn League and Covenant.

Pag. 459. 'That from *God save the King*, now impos'd, as it is found in the Original, is only Paraphrastically expounded, and most Catachristically apply'd to Tyrants, being in the native sense of the words only, *Let the King Live*; which, as it is now extorted most illegally, so it can be render'd neither civilly, nor sincerely, nor Christianly: It is a horrid mocking of God, and a heinous taking of his Name in vain, contrary to the Third Commandment: If it be a Congratulation, it is the more abominable, not only for the Hypocrisy that is in it, but the Blasphemy, in giving Thanks for the Promoter of the Devil's Interest, and the Destroyer of Christ's, and the Liberties of Mankind.

Pag. 466. 'Let us consider the person and matter for whom and for what this Prayer (*God save the King*) is extorted: Either it

' it is for the Salvation of *James* the Papist,
 ' or of *James* the Tyrant: Now it's not the
 ' Will of God, that they that have, and keep,
 ' and will not part with the Mark of the Beast,
 ' should be sav'd; for he is adjudg'd of God to
 ' drink the Wine of his Wrath, *Rev.* 14. 9,
 ' 10. We cannot pray for him as a Christian,
 ' or as King, because he is neither; and as a
 ' Tyrant, he can no more be sav'd than as a
 ' Papist; for *Tophet is ordain'd of old, yea, for*
 ' *the King it is prepar'd*, *Isai.* 3. 33. Now while
 ' he continues such, we must complain in Pray-
 ' ers, not for his Mis-government only, but
 ' for that he governs, and desire to be deliver'd
 ' from him; for considering what a Man, and
 ' what a King he is, guilty of Murder, Adul-
 ' tery, Idolatry, under the Sentence of the
 ' Law both of God and Man; we can pray no
 ' otherwise for him than for a Murderer, A-
 ' dulterer, Idolater; we cannot pray that the
 ' Lord may bless his Government, for it's his
 ' Sin and our Misery, that he is a Governour,
 ' and his Throne is a Throne of Iniquity.
 What Form of Prayer this Author uses for
 the King, may be seen at the end of the Notes
 of their Prayers.

* *Compare*

Pag. 482, and 483. ' These that now would *this with*
 ' impose Bonds upon us, are such Sons of *the late* *Beli-*
 ' al as cannot be taken by the hand. There is *Assembly's*
 ' one general Argument that will condemn *refusing at*
 ' coming in any Terms or Bonds with that *the King's*
 ' Party that have broken the Covenant, be- *desire to*
 ' cause such Transactions are a sort of Confede- *admit of a-*
 ' racy with the known Enemies of the Truth *ny of the*
 ' and Godliness *. Mr. Gillespy demonstrates *Episcopal*
 ' that to be unlawful; when in capacity, we *Clergy,*
 ' should not suffer them to dwell in the Land; *with them*
 ' *into the*
 ' *Exercise of*
 ' *the Mini-*
 ' *stry.*

‘ if we are not to be familiar with Heathens,
 ‘ far less with Apostates; for the Apostle lays
 ‘ much more restraint from Communion with
 ‘ them, than with Pagans. 1 Cor. 5. 10. And
 ‘ again, *Exod.* 34. 12. All sacred Transacti-
 ‘ ons are discharg’d upon a moral and perpe-
 ‘ tually binding ground: And all Toleration
 ‘ is prohibited, and all conjugal Affinity. Such
 ‘ Compliances brought on the first desolating
 ‘ Judgment, the Flood on the old World. *Gen.*
 ‘ 6. when the Godly conformed and incorpo-
 ‘ rated with the ungodly Crew.—The Scrip-
 ‘ tures frequently disprove all Confederacies,
 ‘ Covenants, Concord, and without distincti-
 ‘ on all Transactions and unitive Agreements
 ‘ with the men of *Belial*, that overturn the
 ‘ Reformation, p. 487.

Pag. 500. ‘ It’s clear from the Form, the
 ‘ Object, and from the ends of the Covenant,
 ‘ which are all Moral, and of indispensable
 ‘ Obligation, that it is of perpetual and un-
 ‘ alterably binding force, obliging the present
 ‘ and all future Generations.

Pag. 501. By *Allegiance and Loyalty*, can be
 meant nothing else, by our present Governours, but
 an Obligation to own and obey, and never to oppose
 the design of advancing Tyranny; and by *Peacea-
 bleness and Orderliness*, nothing else can be intend-
 ed, than an Obligation never to oppose either the
 present Settlement, or future Establishment of *Pope-
 ry and Arbitrary Power*, upon the Ruines of the
 Reformation, and our Civil and Religious Rights
 and Liberties; whence they that take these Oaths
 and Bonds, in any other sense, look more to the Li-
 berties of Worldly Interest, than to the Dictates of
 Conscience, and by quibbling *Evasions* do but mock
 God,

*God, deceive the World, and illude the Enemies,
and delude themselves.*

Pag. 505. ' The Covenant is the Foundati-
' on of the Peoples Compact with the King
' at his Inauguration, the fundamental Law
' of the Government, and among the very *Le-*
' *ges & regula regnandi*; so that the Rescinders
' of it are chargeable, not only with Perjury,
' but of Treason and Tyranny, in breaking
' and altering the Constitution of the Govern-
' ment, and are lyable to the Curse of the Co-
' venant; for they cannot rescind that, nor
' escape its Vengeance; whereof we have a
' Speaking-pledge already, in that the Rescin-
' der of these Covenants was so terribly re-
' scinded, and cut off by the hands of unnatural
' Violence; God thereby fulfilling that threat-
' ned Judgment of Covenant Breakers, *That*
' *he that hath broken his Covenant shall be brought*
' *to Destruction*; and bloody and deceitful Men
' shall not live out half their days: So Charles the
' Second got not leave to live out half of the
' days he projected to himself.

Pag. 508. ' To require men to subscribe
' to a Declaration asserting that the National
' Covenant, and the Solemn League and Cove-
' nant, were and are in themselves unlawful
' Oaths, is to require men to enter into a Con-
' federacy against the Lord, at which the Hea-
' vens might stand astonish'd; it's an unparal-
' lel'd breach of the Third Commandment, and
' could no more be taken in Truth and Righ-
' teousness, than an Oath renouncing the Bi-
' ble.

Pag. 513. ' An acknowledgment of Eccle-
' siastical Supremacy resident in the King, is

‘ the most blasphemous Usurpation on the Pre-
 ‘ rogative of Christ, that ever the greatest
 ‘ Monster among men durst arrogate ; yea,
 ‘ the *Roman* Beast never claim’d more ; and
 ‘ in the effect it is nothing else but one of his
 ‘ Names of Blasphemy, twisted out of the
 ‘ Pope’s hands by King *Henry* the Eighth, and
 ‘ handed down to Queen *Elizabeth*, &c. By
 ‘ this many intollerable Incroachments made
 ‘ upon the Liberties and Priviledges of the
 ‘ Church of Christ, are yielded unto ; as that
 ‘ there must be no Church-Assemblies without
 ‘ the Magistrates consent, but that the Pow-
 ‘ er of Convocating and Indicting Assemblies
 ‘ does belong only to him, that he may dis-
 ‘ solve them when he pleases, and that his
 ‘ Presence, or his Commissioners, is necessary
 ‘ to each National Assembly.

Pag. 516. ‘ To engage in Bonds of living
 ‘ peaceably, is to engage in Bonds of Iniqui-
 ‘ ty ; they are Covenants of Peace with God’s
 ‘ Enemies, whom we should count our Ene-
 ‘ mies ; and hate them because they hate him,
 ‘ Psal. 139. It’s more suitable to answer as
 ‘ *Jehu* did to *Foram*, *What peace, so long as the*
 ‘ *Whoredoms of thy Mother Jezebel, and her*
 ‘ *Whitchcrafts are so many ?* Than to engage to
 ‘ be at Peace with those who are carrying on
 ‘ *Babylon’s* Interest, the Mother of Harlots and
 ‘ Witchcrafts *.

* Upon
 this consi-
 deration the late Assembly refused, at King William’s desire, to re-
 ceive the Episcopal Party into any Terms of Peace or Communion.

Pag. 658. ‘ For private Persons to destroy
 ‘ and rid the Common-Wealth of such Bur-
 ‘ dens and vile Vermin, so pernicious to it as
 Ty-

' Tyrants are, was thought a Virtue meri-
 ' ting Commendation by all Nations ; and a-
 ' mong the rudest Nations this is a Relict of
 ' Reason ; as the Oriental *Indians* have a Cu-
 ' stom when ever any Persons run a *Muck*, that
 ' is, in a Revengeful fury take such a quantity
 ' of Opium as distracts them into such a Rage
 ' of mad Animosity, that they fear not to As-
 ' fault and go thorow destroying whom they
 ' can find in their way ; then every Man Arms
 ' against him, and is Ambitious of the Ho-
 ' nour of first Killing him ; which is very rati-
 ' onal : And it seems to be as rational, to take
 ' the same course with our mad Malignant
 ' *Mucks**, who are Drunk with Hellish Fury,
 ' and are running in a rage to destroy the Peo-
 ' ple of God.

*All that
 are not
 true Cove-
 nanters.*

Pag. 701. *The exalting Taxations for main-
 taining of the Army, and the paying of Subsidies,
 was, and remains to be a consumating Crimson
 Wickedness, the Cry whereof reaches Heaven ;
 since upon the matter it exceeded the Gadarens
 Wickedness, and was short of their Civility ; they
 did not beseech Christ and his Gospel to be gone
 out of Scotland, but with arm'd Violence declar'd,
 they would with the strong hand drive him out of
 his Possession, in order to which, their Legions are
 levied with a professed Declaration, that there shall
 not be a Soul left in the Nation, who shall not be
 slain, shut up, or sold as Slaves, who will own
 CHRIST and his Interest.*

Pag. 712. ' The paying of Subsidies to the
 ' present Government, is to furnish that Par-
 ' ty of the Dragoons Legions, in their War
 ' against Prince *Michael* and his Angels with
 ' supplies ; which no Moral Force can excuse,

' no more than it can do the shedding of the
 ' Blood of their Innocent Children, or Sacri-
 ' ficing them to *Molac* ; for no Sacrifice they
 ' can offer to the Devil, can be more real, or
 ' so acceptable, as what they declare by this ;
 ' being so direct, not only in opposition to
 ' the coming of the Kingdom of Christ, but
 ' the Deletion of his precious Interests, and
 ' the giving Satan such an absolute Dominion
 ' in the Nation, as that they who have made
 ' the Decree, and all who put it in Executi-
 ' on, practically declare thereby they have,
 ' mancipate themselves to his Slavery, and
 ' sold themselves to work Wickedness in the
 ' sight of the Lord ; so likewise that all the
 ' rest of the Nation may with themselves be-
 ' come his Vassals, and in evidence of their
 ' Opposition to Christ, and in recognition to
 ' Satan's Sovereignty, and their Subiection,
 * *Taxes.* ' they are appointed to pay these black Meals *.

Mr. *Rule*, the great Scribe now of the Par-
 ty, in his *Second Vindication of the Church of*
Scotland, owns at every turn, that there are
 many Presbyterians in *Scotland*, who are nei-
 ther moderate nor sober ; and to these he
 imputes all the Rebellions and Murders com-
 mitted by the Party, and yet he calls the Le-
 gal Restraints, put upon these wild or mad
 Presbyterians (for so they must be call'd, if
 they be neither moderate nor sober) cruel
 Persecutions : Now their whole pretended Mar-
 tyrology being only made up of these men,
 I would fain know whose Martyrs such men
 were ; for the Devil has his Martyrs too. This
 is Mr. *Rule's* best way of Reasoning, for,
 which I am apt to think, there's few of the
 Par-

Party that will thank him; it being most evident, that those whom he so much disowns and reflects upon, are the only true *Scotch Presbyterians*; for whereas *Rule*, and some few with him, who would be thought moderate and sober, have evidently deserted the Old Cause, and seem to sit down upon the Lees of *Dutch Presbytery*, unto which they have basely degenerated, while these others tread exactly in the steps of their Forefathers, and act in a close Conformity to the Covenants, and the Decrees of the General Assemblies, which must be acknowledg'd to be the Rule for *Scotch Presbyterians*, or else it must be confessed that they have none.

I shall leave the Reader to judge which of these two are indeed the truest *Scotch Presbyterians*, by the account which one of their own famous Writers gives of those whom Mr. *Rule* calls sober and moderate; in the *Historical representation of the Testimonies of the Church of Scotland* (Printed 1687. page 162, and downwards) speaking of the Toleration granted in that same Year by the King, he says, and truly to, *That those who embrac'd it, acted contrary to the Presbyterian Principles of the Church of Scotland, particularly to the Declaration of the General Assembly, July 27, 1649. And contrary to the Covenant.* And on this Head his Arguments are infinitely beyond any that ever we have heard from Mr. *Rule*, For (says he) *this Toleration is founded on Sovereign Authority, Prerogative Royal and Absolute Power, which all are to obey without reserve.* Again, (says he) *it comes through such a Conveyance, as suspends, stops, and disables all Penal Laws against Papists, and thereby*

thereby everts all the Securities and Legal Bulwarks that Protestants can have for the Establishment of their Religion, making them depend only upon the Arbitrary Word of an Absolute Monarch, whose Principles oblige him to break it: So they that accept this Toleration, do thereby recognize a Power in the King, to subvert all Laws, Right, and Liberties; which is contrary to Reason as well as Religion, and a clear breach of the Covenants: By this Toleration the Papists are encourag'd and encreased in Numbers, the whole Nation overflow'd with their Hellish Locusts, and all places fill'd with Priests and Jesuites; yea, the Executive Power of the Government is put in the hands of the Romanists.

— Whatever Liberty this may be to some Consciences, it's none to the tender; it's only a Toleration which is always of Evil; for that which is Good cannot be Tolerated, under the notion of Good, but countenanc'd and encourag'd as such: Therefore this reflects upon our Religion, when a Toleration is accepted, which implies such a Reproach, and the annexed Indemnity and Pardon, tacitly condemns the Profession thereof, as a Fault or Crime, which no Christian can bear with, or homologate by Acceptance; some Addressees, particularly the Presbyterians at London, have Blasphemously alledged, that God is hereby restor'd to

* Also his Empire over the Conscience: Moreover, *
 and other (says he) true Presbyterians can never class them-
 London selves among them that are hereby Indulg'd, viz.
 Presbyterians Ad- Arch-Bishops and Bishops, all the Prelatical and
 dress to Malignant Crow, all Quakers and Papists, reach-
 K. James ing also all Idolatry, Blasphemy, Heresie, and
 Truth; making the Professors of Christ Partners
 with Antichrist's Vassals. Such a Toleration is
 contrary to the Scripture of the Old and New Testa-
 ment;

ment; it's like Julian the Apostate's Toleration, designing to root out Christianity; it's contrary to the Confession of Faith; and therefore to accept this Toleration is inconsistent with the Principles of the Church of Scotland, National and Solemn Leagues and Covenants, and Solemn Acknowledgments of Sins, and Engagements to Duties; in all which we are bound to Exirpate Popeny and Prelacy, as inconsistent with the whole Tract of our former Contendings, and particular with the Testimony of the Synod of Fife, and other Brethren against Cromwell's vast Toleration and Liberty of Conscience.

' The worst of all is, (says he) that it's further declar'd in that Toleration, that nothing must be Preach'd or Taught, which may any way tend to alienate the Hearts of the People from the King or his Government. Here is the Price at which they ought to purchase their Freedom; a sad Bargain, to buy Liberty and sell Truth. But who can be faithful, but he must think it his Duty to alianate the Hearts of the People from such an Enemy to Christ? What Watchman must not see it his indispensable Duty, to Preach so that the People may hate the Whore, and *this Pimp* of Hers: It cannot be but very stumbling to see the Ministers of Scotland purchasing a Liberty to themselves at the rate of burying and betraying the Cause into Bondage; and thus to be laid by, from all Opposition to Antichrist's design, in such a season: The World will be tempted to think, that they are not govern'd by Principles, but their own Interest, and that it was not the late overturning of Religion
' and

‘ and Liberty that offended them ; for if that
 ‘ Arbitrary Power had been but exerted in
 ‘ their Favours, though with the same Preju-
 ‘ dice to the Cause of Christ, they would have
 ‘ complied with it, as they do now.

Mr. Rule, in his late Book, is highly offended with the Author of the *Case of the afflicted Clergy*, for saying, *That the Presbyterians Addressed and Thank'd King James for this Toleration, in a fawning and flattering manner ;* and yet our honest *Presbyterian-Author* deals more roundly with them, page 173, his words are these, *The Addresses made thereupon, were with a strain of Fulsome and Blasphemous Flatteries, to the Dishonour of God, the Reproach of the Cause, the betraying of the Church, the Detriment of the Nation, and the exposing themselves to the contempt of all.* Again, (says he, page 176, 177, 178.) *The Address is self is of such a dress, as make the things Addressed for to be odious, and the Addressers to forefault the respect, and merit the Indignation of all that are Friends to the Protestant and Presbyterian Cause.* ———

‘ No-
 ‘ thing could have been more cross to the real
 ‘ desires of the true *Presbyterians* than this new-
 ‘ ly start-up Opinion, that Interest has led
 ‘ them to espouse. ——— There is no-
 ‘ thing here sounds like the old *Presbyterian*
 ‘ *Strain* ; neither was there ever an Address of
 ‘ this Stile seen before from *Presbyterians* : It
 ‘ would have look'd far more *Presbyterian* like,
 ‘ to have sent a Protestation against the now
 ‘ openly design'd Introduction of Popery, and
 ‘ Subversion of all Laws and Liberties, which
 ‘ they are Covenanted to maintain ; or, at least,
 ‘ an Address in the usual Language of the *Pres-*
 ‘ *byterians*,

' *byterians*, who us'd always to speak of the
 ' Covenants, and Works of Reformation; but
 ' here never a word of these, but of Loyalty
 ' to *His Excellent*, to *His Gracious*, and to *His*
 ' *Sacred Majesty*; of Loyalty not to be question'd;
 ' an entire Loyalty in Doctrine, a resolv'd Loyalty
 ' in Practice, and a fervent Loyalty in Prayers.
 ' All that they are solicitous about, is not for
 ' the Prerogatives of their Master, or the Li-
 ' berties of the Church, but lest their Loyalty
 ' should be question'd, that they be otherwise
 ' represented; all that they beseech for, is,
 ' Not that the Cause of Christ be not wrong'd,
 ' or Antichrist introduc'd by this Liberty;
 ' but that those who promote any Disloyal
 ' Principles and Practices, may be look'd upon
 ' as none of theirs; and all the hopes they have,
 ' is in the great Perswasions of His Majesties
 ' Justice and Goodness.

' Here is a Lawless, Unrestrain'd Loyalty to
 ' a Tyrant, claiming an Absolute Power to be
 ' obey'd without reserve; not only profess'd,
 ' but solicitously sought to be the Principle of
 ' *Presbyterians*, whereas it is the Principle of
 ' Atheistical *Hobes*. ——— This is not the
 ' *Presbyterian* Loyalty to the King, according
 ' to the Restrictions in the Covenants; but *E-*
 ' *raastian* Loyalty to a Tyrant in his overturn-
 ' ing Religion, Laws and Liberties, and in
 ' Protecting and Encouraging all Iniquity. This
 ' Loyalty in Doctrine will be found Disloyalty
 ' to Christ, in a sinful and shameful silence, that
 ' wrong is done to him. This Loyalty in Pra-
 ' ctice, is a plain betraying of Religion and Li-
 ' berty, and lying by from all Opposition to
 ' the Destroyer of both. And this Loyalty in
 ' Prayers,

* Prayers, for all Blessings ever to attend his
 * Person and Government, will be found incon-
 * sistent with the Zeal of Christians, and the
 * Cries of the Elect unto God, for Vengeance
 * upon the Supporters of Antichrist; nor con-
 * sonant to *Presbyterian* Prayers in reference to
 * *Popish* Tyrants: it were much more suitable
 * for them to pray, *That God, which hath caused*
 * *his Name to dwell in his Church, may destroy all*
 * *Kings that shall put to their Hands to alter and*
 * *destroy the House of God, Ezra. 6. 12.*

Pages 178, 179. * This Address is so stuffed
 * with sneaking Flatteries, that it would more
 * become Sycophant and Court Parasites, than
 * Ministers of the Gospel. ———— No-
 * thing but a Rhapsody of Flatteries, justifying
 * all his Claim to Absoluteness, and engaging
 * to demean themselves so, as that he may find
 * cause to enlarge rather than to diminish his
 * Favours, which can be no other way but in
 * assisting him to destroy Religion and Liberty:
 * O what an indelible Reproach is this for Mi-
 * nisters, who pretend to be set for the Defence
 * of the Gospel, thus to be found betraying
 * Religion. This is in effect not only Flat-
 * tery, but Blasphemy, as great as if they had
 * said, They resolved by the help of God, to
 * be as Unfaithful, Time-serving, and silent
 * Ministers, as ever plagu'd the Church of
 * God, p. 180.

Now the *Presbyterians* who accepted this To-
 * leration, and made such bustling Addresses of
 * Thanks to King *James* for it, are they whom
 * Mr. *Rule* calls the sober *Presbyterians*: And now
 * I leave him to Vindicate himself and them, for
 * what is thus charg'd upon them, by one who is
 well

well known to be a true *Presbyterian*, * and as * *Sheilds*,
 such is at present own'd, and imploy'd in a con- *Chaplain*
 siderable Trust by the General Assembly: *to my Lord*
 and if we may judge from all the Principles *Angus's*
 and Practices of the former *Scotch Presbyterians*, *Regiment,*
 he is really a far honest *Presbyterian*, than *one of their*
 they who would now call themselves Moderate; *famous Au-*
 and yet in a contradiction to that Title; *thors and* perse-
 cute their Reformed Brethren with the greatest *Preachers.*
 Rigour and Severity. To conclude this Head,
 and to justify what may be thought most severe
 in the Character given of *Presbyterians* in the
 former Section; if we may believe the account
 the *Presbyterians* of *Scotland* have publish'd to
 the World themselves, (as I think they ought
 not to blame us if we do) then the one half of
 our *Presbyterians* are neither Moderate nor So-
 ber, but Wild Hill-Men, Separatists, a Rob-
 bing, Lawless, Ungovernable Rabble, a Mad
 People, Headstrong Traytors and Rebels, that
 is, in a word, they are *Cameronians*, vide *First*
and Second Vindication, and further *Vindication*
of the Church of Scotland. The other half are
 betrayers of all Religion, Covenant-Breakers,
 Worldly, Fawning, Flattering Court Parasites,
 Blasphemous, Unfaithful, Time-serving Mini-
 sters, and the greatest Plagues of the Church
 of *Scotland*; vide, *Hind let loose*, *Banders disband-*
ed. And even Dr. Rule, (as he intitles himself,
 and is angry that others do not call him so too)
 in that Defence of the *Presbyterians*, which he
 writes by the Order of the General Assembly,
 calls the *Cameronians* a People rendred mad,
 p. 91. And in the same Page, speaking of the
 other Party of *Presbyterians*, says, *I deny not but*
many of them put force upon their Light. Again
 p. 118.

p. 118. *They did hear* renitente Conscientia. And what is this to say, in plain terms, but that one Party of *Presbyterians* is without their Wits, and many of the other without any Conscience: Now what may Prelatists look for from such Men, *Pudet hac opprobria nobis & dici potuisse & non potuisse refelli.*

There are some famous Authors more, that are fit to have place here, because in their Writings they discover the true Spirit of the *Presbyterian* New Gospel, two of them own themselves to be present Pamphleteers for the Party, pretending, forsooth, to Answer Books too. The honestest and truest *Presbyterian* of these two, shall have as he deserves, the first place, that is the Author of *the brief and true Account of the Sufferings of the Kirk of Scotland, occasion'd by the Episcopalians, since the Year 1660; London Printed, 1690.*

In the very first Page, he seems to be struck with Astonishment at the thinking but of *Episcopalians*, (as he calls them,) ' O (*says he*) ' their Superlative Impudence, their Hellish Dis-
' simulation and Malice: They imitate the De-
' vil himself, who first tempts, and then ac-
' cuses, tho' it's too visible that their Consci-
' ences are past feeling, being seared as with a
' hot Iron. When their Hierarchy was re-
' stor'd, the Devil who seem'd to be bound
' sometime before *, was let loose, the Flood-

* That was
no doubt in

the peaceful and godly days of the Holy Covenant: but how seem'd the Devil to be bound then? Why, it was after the New Gospel way. He was bound in the Chains of Blood, Murder and Rebellion; being surfeited with those Sacrifices he seem'd to lay himself down to rest, leaving all his drudgery upon Earth to be perform'd by his Covenanted Agents.

' gates

' gates of all Impiety and Wickedness were set
 ' open; and Hell did triumph in its Conquests
 ' over the Nation, and display'd its Banner
 ' not only against Religion, but even Morali-
 ' ty: Which the Prelates and their Adherents
 ' were so far from opposing, that they Indulg'd
 ' the People, but especially the Gentry, in their
 ' Wickedness, as knowing that to be the only
 ' Method to secure them on their side. Well,
 believe but this New Gospeller, and the *Scotch*
 Gentry, as well as Clergy, are a rare sort of
 Monsters indeed; for the best Characters and
 softest Words he bestows upon them, are these.
 ' They are Godless Miscreants, of the true *E-*
 ' *gyptian* Brood, infamous Parricides, Sorcer-
 ' ers, and incestuous Apostates, infamous Var-
 ' lets, infamous Villains, left to corrode their
 ' own viprous Bowels with their Inhumane Fu-
 ' ry; the Devil's Instruments, fit only to be
 ' Stallions and Pimps to Bawdy-Houses; the
 ' Episcopalian Hireling-Preachers, with their
 ' infernal Bawlings, the Scum and Refuse of
 ' the Nation, they bore the Characters of
 ' Wickedness on their Foreheads, liker Pagans
 ' than Professors, Blood-hounds, Children of
 ' Hell, the Tyranno-papa-prelatical Host, the
 ' great Papa-prelatical Champion *Dundee*, Sa-
 ' vage Beasts in Humane Shape, a graceless un-
 ' toward Generation of Prelatists, who use no-
 ' thing but Hectoring for Reason, and Cursing
 ' for Argument; ungodly Episcopal Brutes,
 ' that reprobate Faction; that Limb of Anti-
 ' christ, and infernal Locust, the Apostate
 ' Arch-Bishop *Sharp*, with a Malice like his Fa-
 ' ther the Devil, that waspish formal Prelate
 ' ——— The Generation of Vipers, the E-
 piscop-

‘ piscopalian Seed of the Serpent, Hectors and
 ‘ Buffoons, the most obdurate, impenitent,
 ‘ spiteful, base, impudent Priests, whose Fa-
 ‘ thers were not good enough to Eat with the
 ‘ Dogs of their Flocks, infamous, scandalous,
 ‘ Iying, Runnagates, &c.

This is the way the *Scotch Presbyterians* use to argue and answer Books; and these are the sweetest Flowers of our Author’s Presbyterial Rhetorick, that he liberally strows in every Page of his *Book*; which being quite contrary to the Spirit and Genius of CHRIST, must be allow’d to pass for new-minted, superfine *Presbyterian Gospel*.

Well, so much for *Scotland*, that’s his own Country, perhaps our Author may be more courteous and civil to Strangers. Next then let’s see how he treats the other Reform’d Churches: As for the Church of *England*, he

* *Pres-* discharges most furiously against her in many
byterians places, viz. p. 7. ‘ She is the worst constitute
indeed or- ‘ Church in the World; These Tantives, let
dinarily ‘ their Hyperbolical pretensions of Zeal for
prevent the ‘ Religion and Loyalty, be what they will, if
King’s put- ‘ the King but put forth his hand to touch them,
ting forth ‘ they will Curse him to his Face; * and rather
his hand ‘ than part with an Inch of Superstition, or a
against ‘ Swinish Lust, will as the Party have always
them, by ‘ done, lay a Confederacy with Hell and *Rome*,
assaulting ‘ as times past and present do evidence beyond
him first. ‘ contradiction. I wonder he did not add, and
 times to come, for that would have been as
 true as the other.

And again, p. 8. ‘ For the new upstart slavish
 ‘ Doctrine of Passive Obedience, as the Church
 ‘ of *England* had the Dishonour to be the Mo-
 ‘ ther of it, she has also the Ignominy to be
 ‘ the

‘ the Murderer, having basely cut its Throat,
 ‘ as Harlots use to do sometimes with their † *The*
 ‘ spurious Brood †.

*design of the New Gospel to decry Passive Obedience, and to Blaspheme
 the Church of England.*

Page 27. If the English
 ‘ Clergy offer to assist the
 ‘ Prelatical Scots, as they
 ‘ are readier by a Thou-
 ‘ sand to one to do it, †
 ‘ than to Swear Allegi-

† *The English Clergy, who scruple to Swear, shew, that they can
 patiently suffer, and therefore are
 not concern’d at what Presbyterians
 threaten; the Devil can go no farther
 than his Chain reaches.*

‘ ance to their Sovereigns, it may arm
 ‘ the good Women with their Folding-stools
 ‘ once more against them; as it did formerly
 ‘ in King Charles the First’s time, when one of
 ‘ the Bishops began to Read the *Common-Prayer*,
 ‘ which he call’d *Popery* *.

Pag. 28. ‘ Is it not as lawful for the Scotch ^{* And}
 ‘ Presbyterians, to pray against the English Hi- ^{so do all}
 ‘ erarchy as Antichristian; as for the English ^{the New}
 ‘ Clergy and Prelates too, to Plot, Drink and
 ‘ Plead in their Sessions at the Devil, against
 ‘ the Scots Presbytery? And I believe they
 ‘ would pray against it also, but that they
 ‘ have not a Form of it. To suppose, that the
 ‘ banishing the Prelatical Scots Clergy was not
 ‘ encourag’d by Authority, is Ignorance and Saw-
 ‘ cieness; for it’s plain, Authority in Scotland has
 ‘ done what was proper for a Civil Government
 ‘ to do, viz. They have declar’d the Hierarchy
 ‘ Antihumane; that is, contrary to the Peo-
 ‘ ples Inclination ||: And, I sup-
 ‘ pose are so good natur’d, to wish
 ‘ their Neighbours were rid of
 ‘ it too; and so much the rather,
 ‘ that they have so often found,
 ‘ and do still find them im-

|| *By the same Argument,
 the Protestant Religion must
 be Antihumane in France,
 Italy, and Spain; and the
 Christian too in all the
 Grand Seignors’ vast Do-
 minions.*

' posing Sawcy Intrigues against the King-
 ' dom of *Scotland*, wherein, if they persist, it
 ' may perhaps, and let them blame themselves
 ' for it, prove as fatal to them as it did in the
 ' days of *Dr. Laud*. Well, here's a severe and
 ' open threatning, *England* then look to it.
 The *Scotch Presbyterians* are sworn in their Ho-
 ly Covenant, to reform *Britain* and *Ireland*,
 (tho' it be by Club Law) and let them but have
 Power according to their Will, and they will
 soon visit you once more, for all your Goods.

Page 29. ' The Bishops are generally found
 ' to be against that which is for the Nations
 ' good, and howsoever the late opposition
 ' which they made to the late King may be
 ' magnify'd, they seem quickly to have repent-
 ' ed of it. But supposing they had continu'd
 ' stedfast, yet whatever good Nature might
 ' have done, I am sure, Justice would not have
 ' awarded them any thanks; which will ap-
 ' pear undeniably true, if we consider (*among*
 ' *many other things which be instances*) how molt
 ' of the Bishops oppos'd the reversing of the
 ' Judgment of Perjury given against *Dr. Oates*,
 ' who did the Nation more service than Seven
 ' Idoliz'd Stars, so many of whom are now
 ' turn'd Dark-Lanthorns. Nor can it ever be for-
 ' got, how many of the Inferiour Clergy, fol-
 ' lowing the Conduct or their Tripple-hepded
 ' Guide, advanc'd the Interest of the Tripple-
 ' Crown and some of them topping ones too, at
 ' the hour of Death, grated with their slavish
 ' nonsensical Doctrine of Resistance upon the
 ' Consciences of the Noble Hero's, and Darlings
 ' of the People, the Lord *Russel* and Duke of
 ' *Monmouth* upon the very *Scaffolds*; and if the
 ' contrary Doctrine be damnable, as they al-
 ' ledge,

‘ ledg’d, then I am sure their Church hath
 ‘ been guilty of damnable Practices since†.

† Every

This is the Charity that the New Gospel ^{thing that's}
 Professors have to the Church of *England*, which ^{not agreea-}
 the whole Christian World besides them, doth ^{ble to the}
 so justly honour and esteem, upon the account ^{New Gos-}
 of their Government, Worship, Doctrine, and ^{pel must}
 Practice, which their Phanatical Neighbours ^{be slavish,}
 so maliciously Censure and Blaspheme. Well, ^{nonsensi-}
^{cal, and}
^{damnable.}

but (say they) the Church of England is still labour-
ing under much Romish Superstition and Idolatry,
and which is worse, she is Papaprelatical, nay, she
is Archipapaprelatical; and that's Antihumane,
in the New Gospel Phrase. But I hope they
will be kind, at least, to their Brethren of the
Presbyterian Church beyond Sea. Are not the
Dutch and French Presbyterians? Is not the Mo-
ther Church of Geneva thoroughly reformed?
No, no, they have never set up the Solemn
League and Covenant for their Standard: Or
to speak in the Author's own words, pag. 27.
They are strangers to the power of Godliness, be-
cause not knowing how to pray, without they must
have recourse to a Form, which is as unreasonable
and unnatural an imposition upon the strong, espe-
cially on Ministers, as would be the imposing of
Crutches upon the adult and able part of Mankind,
who can walk better without them. Well, Christ
prescrib'd a Form of Prayer to his Disciples;
the first, and all the succeeding Ages of the
Church thought it not only convenient, but ne-
cessary to use Forms in Publick Worship; but
alas the Disciples themselves, and all the pre-
ceding Christians, are but weak, unable In-
fant, in respect of the adult, strong, and Co-
venanted Professors of the New Gospel in the
West of Scotland.

The next famous Author is Mr. *Rule*, who calls himself a Doctor of Medicine (for they never pretend to have any in Divinity) in the Second vindication of the Kirk of Scotland, he says, pag. 113. *That is an unfair, injurious, and false Imputation, to charge the severity of the Stile of this Author upon the Presbyterians, who, he says, disown the Stile, it being written by a Cameronian, while they stood at a distance from the sober Presbyterians ;* however, those whom he calls *sober Presbyterians*, have never yet, by any publick deed, condemn'd that Book, nor any other of the Barbarities of these *unsober Cameronian Presbyterians*, but have, on the contrary, receiv'd them into their Communion, without the least acknowledgment of any such Crimes ; and Dr. *Rule* (that I may not offend him) calls them the *Zealous Party*, and represents them as pretty gentle, in that they made it *their work only to deprive, and not to Murther the Episcopal Ministers*, pag. 125. Altho' the Doctor knows, that Instances can be given of some Ministers that were even Murther'd by that Zealous Party, not long ago ; and himself owns, in the beginning of his *Postscript*, that five Men and six Women, *Presbyterians*, came to the House of *William Fergusson*, Minister of *Kilpatrick* ; and because he would not alter his manner of Praying, and come out of his House, as they had charg'd him, they therefore *invaded his House, tore off his Cloaths, and beat him on his Head and Legs*, which look't but too like a design to Murther him : Several other things of this nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the World, of the certain truth
of

of the Accounts that have been given by the Eye-Witnesses and Sufferers in that Persecution. Upon which Consideration, Mr. *Pitcarne*, a better Writer, and as it appears, a much honefter Man, declin'd the Vindication of these late proceedings of the *Presbyterians*; not that he did not like the *Presbyterian* Cause, for he is thoroughpac'd that way; but because, after he had examin'd the matters of Fact for several Months, as he had been enjoyn'd by the Fraternity, he found it impossible to speak any thing in their Vindication, but that the greatest part of *Scotland* would know to be notoriously false; wherefore, as Dr. *Rule* himself informs us, *Preface* to his *Second Vindication*, parag. 5 & 7. in the end of the same Book, Pag. 190. *When this Affair was committed to him, after many Months he return'd the Papers to be Answer'd, without any Reply to them.* But passing this, I wonder that the Worthy Doctor should in his late Book (now cited) exactly imitate that severe Stile, which he and his Sober party pretended to disown; but, perhaps, he sees not this Beam in his own Eye, with which he must grant the soberest *Presbyterians* to be justly chargeable; because, as he himself is at great pains to inform the World, both in the beginning and ending of his Book, *The whole Party committed that trust to him, when others had refus'd it*: Vid. *Preface*, parag. 5 and 7 pages, and *Second Vindication*, p. 192.

Upon which account, not only the Scurrilous Railing, but all the Untruths, Contradictions, and Nonsense, which abounds in every Page, is justly chargeable upon the whole Party, of which I shall give the World such a tast, as may

be sufficient to make them judge of all the rest, which would be too tedious and nauseous here to insert. First then, as to *Scurrilous Railing Accusations*, in the very first page of his Preface, he calls Prelatists, *The Seed of the Serpent, whose Enmity against the Seed of the Woman* (that you must know, is *Scots Presbyterians*,) *as it began, so it must end with the World*; and that you may not mistake him, he avers after in the same page, *That they use the old stratagems of Satan*; and in the second page he compares them to *Heathens, Papists*, yea, they are *Devils*, both *Greek and Syriack Devils*; nay, they are *Jesuites*, *Woe to posterity if they believe them*, for then, to be sure, *succeeding Ages will turn absolute Scepticks*: He adds, *It's evident, that many of them regarded not the Civil Authority of the Nation, and others by their lewdness of Conversation, made themselves unworthy to be in the Holy Function of the Ministry*, Preface, Parag. 2.

And in the Book it self, pag. 1. he charges the Authors of our late Books, with *Malice, Lyes, Railing*, and guilty of the foulest and falsest *Misrepresentations* that the *Minds of Men* can suggest, *enrag'd by being depriv'd of the occasion they once had to persecute their Neighbours*, the end to which they improved their *Lucrative places*. Page 4. *Mean Spirits and Mercenary Souls*, that employ themselves in *Mendicant Writings and Practices*; ————— beyond the common size of *Slandrous Malice*, page 7. *Guilty of the highest Impudence and Sauciness*, page 12. *Prelatical Party* eminent for *Spite*, but hath neither *Truth nor Charity* to warrant it, p. 21. *The who know their temper, and the brow and way of those for whom they plead, will not believe their Professions, their Hypocrisy*
being

being shameful and twisted with Malice, pag. 23.
 The temper of Episcopalians is by unanimity, as well
 as unchristian shifts, to buoy up their sinking Cause,
 pag. 25. This Historians Ignorant Malice to be de-
 spis'd, Judas Iscariot was his Predecessor, pag. 52.
 The contempt of the Ministry came from the Athe-
 ism and Debauches of the Episcopal Clergy. Pag 64.
 And again, of an Eminent Divine *, he saith, * Loved
 That his words are like those of a Mad-man, or of ^{and} honour-
 one raving in a Fever, page 51. It would be te- ^{ed by all}
 dious and nauseous to trace this his Presbyteri- ^{but Pres-}
 an Eloquence, through every page, as he vents ^{byterians.}
 it; or to shew how falsely and boldly he charges
 a whole Sacred Order of Men, with the faults,
 which he supposes, and would have the World
 believe, some single Persons among them, to
 be guilty of; as that they are *perfricta frontis*,
 Nothing manifestly false can check their Conscience
 and Impudence: The whole Party grossly Ignorant.
 Papising Prelates, pages 126, 131, 133. Spuing
 out the most spiteful Venom that can lodge in a
 humane Breast, page 136. Impudence beyond Je-
 suitical, page 142, They glory either in their
 having no Principle, or that they can yield over
 the Belly of Conscience to promote their Interest with
 Men, page 144. The differences betwixt us and * And yet
 them, are not reconcilable; * a heap of Lies, Men ^{they own}
 that have taught their Tongues and Pens to speak ^{the same} Religion
 and write Lies, page 146, 147. Lies and Ca- ^{with us.}
 lumnies, horrid lies, a broad lye, page 150, 151. P. 1. l. 3.
 This which they now call a broad lye, pass'd ^{† The Au-}
 for a Gospel Truth among the Presbyterians, ^{thority of}
 An. 1648. †. Prelatical Incumbents were Scanda- ^{their As-}
 lous, and unfit to edifie the People, and do rather ^{bove that}
 harden them in Wickedness, page 162. A whole ^{of King}
 fardel of Lies, malicious Representations, coupled ^{and Parli-}
 falsehoods, ^{ament.}

falsehoods, impudent and false Assertions, brazen Foreheads. page 166. Prelates spend their short Glass with gingling py-bald Orations, page 168. Bitterness, Malice and Contempt is suitable to the Historical Talent of many of the Prelatical Party: If the Debauchery of Prelates did not tempt People to count all Religion a sham, it were well, page 173. He knows that his impudent Assertions and Lies can be discover'd, and his Villany come abroad at last, page 178. A snarling Cur—— a lying Spirit doth possess the Men with whom we have to do, || page 191. 194.

|| Well
Ranted
Rule.

This is the Meek, Lowly Strain of the Presbyterian New Gospel, whereby the soberest of them pretend to Vindicate their own proceedings, and refute the Writings of other Men, I leave the World to judge, by this way of defending the Party, what their Cause must be, and to determine, whether *he who* calls himself a *sober Presbyterian*; and says, *That he was selected and appointed by the sober General Assembly, to Write in their Defence*; be not indeed as black and foul mouth'd, as the most rank and rigid *Cameronian* among them all; for my part I can see no difference betwixt his Stile and theirs, except this may pass for one, that Mr. *Rule* seems to have learn'd his Stile from the *Coal-stealers in Edenburg, or at Buch-haven, of which Colledge only he ought to have been Principal*; whereas the *Cameronians* seem to have learn'd their Stile from the *Shepherds and Herring-fishers on the Western Coast, who, tho' they have more Cant, yet they have less Knavery than the former*: If Mr. *Rule* should challenge me, as falling into the same fault for which I here blame him, because of some sharp-

ness

ness which he may apprehend to be in that Character I have given before of the *Presbyterian* Preachers and People, yet that is only chargeable upon my single Person, and not upon others of our Party, for I neither do, nor pretend to Write by a Commission from: And besides, he himself hath provided me with an Apology, *viz. Calling things by their true names, is not to be reckon'd inconsistent with Moderation and Calmness; A petulant and effronted Adversary is not to be handled with that softness of stile, which is fit for such as are more modest.* Preface, Parag. 6.

But passing those Flowers of *Presbyterian* Eloquence, let us examine in the next place, if this Author makes amends for his Stile, by the Truth and Reason that he writes; it would be tedious to trace him through every Page, in which his Nonsense, Contradictions, and Falshoods abound, and therefore I shall here mention only some generals.

There is one Principle suitable to the Geni-
ous of the New Gospel only, upon which much
of his Book is founded, and it's this, *Do as ye
have been done by*; by this he excuses the great-
est Barbarities of the *Presbyterian* Rabble, and
often justifies their highest Severeties against
Episcopal Ministers *; it's true in other pla-
ces he condemns them, and says, he will not
defend them; but he seems not concern'd
shamefully to contradict himself at every turn: *at the end, and p. 26. &c.*

The People for whom he pleads are not so cri-
tical as to observe that, and for others he says,
that he despises and contemns them: Some-
times, if you'll believe him, *Cameronians* are
*zealous Godly Men, eminent for their suffering for
Christ*; by and by, says he, *They are a wild, un-
governed*

governed desperate Rabble, rendered mad by Oppression : The sum of all is, Revenge is a true Presbyterian Vertue, and Contradiction, Mr. Rule's best way of Reasoning.

Preface, Parag. 6. These are his words: I have treated the Adversaries I deal with as Brethren, desiring rather to exceed, than come short in civility, and fair dealing with them. But at the same time he takes the liberty almost in every Page, to call those he deals with, Of the Seed of the Serpent, Devils, habitual Drunkards and Swearers, Traitors that deserve to have their Necks stretched, prophane Persons, constant Sabbath-breakers, horrid Lyers, and Slanderers, Men who beat their Wives, and in their Dealings are most injurious to Men, having no Conscience, pag. 32. Ministers who are Opposers of Christ, and his Institution, who harden and encourage the People in their sins. As we may read in the Pages above cited, and many other of Rule's exceeding Civil Book, which being Written by the design of the whole General Assembly, it's but natural and just to conclude, that this is the only way of Scots Presbyterian Civility and fair Dealing. Again in the same Preface, and Parag. 6. he says, ' I build not on Hear-say, or common Talk, which is the best Foundation of ' many of the Asseptions of my Adversaries. And in the same page, these are his immediate preceding words, ' The truth of matters of Fact asserted in this Treatise, is not ' to be taken from me, but from them who ' are my Informers, few of whom I pretend ' to any personal knowledge of, therefore not ' my Veracity is pledged, but that of others: ' If they have deceiv'd or been deceiv'd, I am not

‘ not to answer for that. What can a Man believe of a Book that’s usher’d in with such a doubting and contradictory Preface ; if these were not Mr. *Rule*’s own exprefs Sayings, nobody could well believe, that the whole Faction could have singled out such a Writer to Vindicate them ; but Falshood it seems has no Feet, and Lyars who have so little Wit and Memory, must needs be often intangled in their own Snares.

‘ Some of the Church of *England* have med-
 ‘ led far beyound their Line in our Affairs, tho’
 ‘ we be far from interposing in any of theirs,
 p. 16. only upon occasion we take the Christian
 Liberty that our Predecessors have always done,
 of calling them, ‘ Superstitious, Popish, and
 ‘ Idolatrous in their Worship ; and in their
 ‘ *Doctrin*e, scandalous for Arianism, Armini-
 ‘ anism, Socinianism, Popery, and that Tur-
 ‘ kish Bow-string Doctrin of Passive Obedi-
 ‘ ence ; and that in their Government they are
 ‘ directly contrary to Christ’s Institution, to
 ‘ the design of the Reformation, and to the
 ‘ Holy Covenant, being Tyrannical, Prelatical,
 ‘ yea and Archi-papa-prelatical ; What we are
 ‘ bound to by the Covenant, says he again, is
 ‘ not to reform them, but to concur with
 ‘ them, when lawfully called, to advance the
 ‘ Reformation ; that is, wholly to overturn their
 Church and State, as we formerly did by our
 own glorious Gospel-Methods of *Fire and Sword*,
 having a *very lawful Call* from a Godly Party,
 who invited us to *fight the Battles of the Lord*
against the Mighty, the King who opposed Re-
 formation work in the Land ; ‘ And now (*says*
 ‘ he) it’s far from our Thoughts to go beyond
 ‘ that

‘ that Boundary, in being concerned in their
 ‘ Affairs, we wish their Reformation, but leave
 ‘ the managing of it to themselves ; that is,
 till we find such a blessed Occasion *those Wor-*
thies of the Lord, the Reformers did in 48.

Page 23. He says that King James Abdicated
 the Government, and that the Parliament call’d it
 so ; if he knows any thing of those Affairs, he
 knows that the Parliament of Scotland did not
 give it that name, tho’ that of England did :
 However, if he did Abdicate, I would fain
 know how this consists with Rule his conclud-
 ing just before, p. 22. *That his Royal Authority*
was taken away by the Nation ; and with what
 he says p. 100. *The Nation laid him aside and*
chused another ; That is the constant Doctrine
 of Scotch Presbyterians, (and they practice ac-
 cordingly) *That the People can give and take*
away the Royal Authority, can lay aside and chuse
Kings at their pleasure, vide Buchan. de Jur. Reg.
Jus Populi Vind. Lex Rex, and Rule’s Vind. Now
 to use Mr. Rule’s Moderate Phrase in that place,
Some Mens Necks have been made to stretch for a
less Crime ; than to assert under an Hereditary
 Monarchy, that Kings are not to be Elected ;
 and it’s certain they are as little Friends to
 their present Majesties, as to Monarchy, who
 would found their Authority upon such a tot-
 tering bottom : Nay, Mr. Rule in the name of
 the other Presbyterians, tells plainly that they
 own no Allegiance to King William, but in so
 far as he supports Presbytery, and that it would
 overturn the very Foundations of his Authori-
 ty to restore Episcopacy, *For (says he) it is*
declar’d against in the claim of right as a Grievance,
and therefore cannot be restor’d without overturning
 the

the Foundation of our present Civil Settlement, p. 90. Parag. 4. And again p. 152. Parag. 2. The Convention hath voted Episcopacy to be a Grievance to the Nation, and in the Claim of Right made it a Fundamental Article in the Government, that it should be abolish'd. Now what's the meaning of all this, but that the present Government of State must necessarily stand and fall with Presbytery? So that all their great boasts of Loyalty to the present King, amounts to no more than this, No Presbytery, no King William.

Page 36. Par. 11. He says, *Most of the Episcopal Ministers who went out, were put out by their own Consciences; for they deserted their Charges without either Sentence, Threatning, or Compulsion.* And yet before that, page 26, Parag. 6. he owns that the Presbyterian Rabble did persecute and drive them away. But that this is no more imputable to the Presbyterians, than the Drunkenness, Swearing, Whoredoms, and Persecutions, * that we charge many of the Prelatists * *This is with, are to be lookt on as the Crimes of all the the Civil Episcopalians.* And farther he excuses that *Stile that Rabble, because as he there avers, They were he promis'd under the highest Provocations imaginable to do to exceed what they did; yea, to have proceeded to farther in, Pres. par. 6. severities.* And he adds out of the abundance of Presbyterian sence, *that these things were done in an Interregnum; which by the bye, can never possibly fall out in an Hereditary Kingdom *.* And tho' he says we had then no Church Government, yet himself knows the contrary, and *the Law that Prelacy stood then Established by many the King Laws made in Twenty Seven Parliaments, free- never dies. ly and legally Elected in the most settled times,*
and

and that the Prince of Orange, who had then, at the desire of some of the Nobility and Gentry, taken the Kingdom under his Protection, did by his solemn Proclamation order all things in the Church and State to continue as the Laws had fixed them, till the Convention of the States should meet : But says honest Mr. Rule, *these enrag'd People were chafed in their minds, and having now potentiam, tho' not potestatem, therefore it was not to be wondered that*

† 'Tis no they reliev'd themselves † ; that is, by Rabbling the Legal Orthodox Clergy. Moreover, p 16. he says Expressly, *That in Galloway the Incom-bents were generally driven away* ; but how all this is consistent with what he said before, viz. *That they deserted without either threatening or Compulsion*, I leave the Infallible Assembly who employ'd this Author, to judge, and if they can, to reconcile what he Writes in the following Citations.

new thing for Presbyterians to think Power a sufficient Call to act Illegally.

Page 34. Par. 10. Speaking of the Rabbling Cameronians, he says ' That they came into Mr. Skinner, Minister of Dalry, his House, and after they had Eaten, they went away without doing any Prejudice to any in the Family ; again p. 27. Par. 10. he owns expressly that ' those Rabble-Reformers by force took away ' the Money out of the Poor's Box, from Mr. Russel Minister at Goven ; but says he, They ' did it *with all Tendernefs* ; and if you will credit those Sacrilegious Robbers, Rule's Informers, both Mr. Russel and his Wife were Drunk : But that our Author may prove himself and his Book to be all of one Presbyterian Piece, he tells again, p. 29. Par. 5. *That the Author of The Case of the Afflicted Clergy, foully misrepresents*

sents the Cameronians, while he speaketh of their Eating and Drinking at the Expence of them whom they rabbled, all the reports that we have of them, give account of their not laying their hands on the prey, Esth. 2. 15.

Page 145. *It's better that England and Scotland be two different Nations, then that the Institutions of Christ should be thwarted, that they may be made one ——— May not two Nations Trade together, and be governed by the same Laws, and yet bear with one another as to Church ways ! And may not also the West of Scotland, and the other parts of that Kingdom, Trade together, and be Govern'd by the same Laws, and yet the West not impose their Kirk-ways upon the rest of the Kingdom ? Responde Gilberte.*

The Presbyterian Government was settled by Christ, p. 151. Here he leaves it to the Discretion of the Reader, to judge whether this be a simple Affirmation only, or an Affirmation and Oath conjoyned ; tho' the first may be his meaning, yet the latter sence seems most natural to the words, and in any other sence there is no truth in them ; and indeed the Arguments by which their Preachers would persuade the People to this, are as ridiculous as the Assertion it self ; for their ordinary Cant is, Beloved, we read in the Word, that the Apostles went up together, one did not go before the other ; there was no Precedency amongst them, Beloved ; and therefore it's clear, that there was no Prelacy in those days : And again we read, that honest Paul, (they never call him St. Paul, because he never swore the Solemn League and Covenant) left his Cloak at Troas : Why, Sirs, you see plainly from this Text, that Paul had not

a Gown, but a Cloak, for says the Text, he left his Cloak, it does not say that he left his Gown: Never a Gown had that precious Man to leave, Belov'd, and therefore you may be sure he was no Prelate; for they, false Lowns, have no Cloaks but Gowns. From these and such like Arguments, our Author allows no Church but the *Presbyterian* to be of Divine Institution, and at one dash he Unchurches all the Episcopal Churches; and yet says he, p. 154. *Presbyterians deny not Papists to be Lawful Ministers.* If he can but confute the Learned Dr. Pearson's *Defence of Ignatius's Epistles*; or shew us from any Authentick Record, or receiv'd Ancient Historian, that *Presbytery* was ever the Government of the Church, then we shall yield the Cause, and believe, in spite of our Reason, that all *Rule's* Vain and Empty Boasts of this Matter, are indeed well founded, that both parts of his Contradictions are certainly true, and all the *real Foolishness of their Preaching*, solid Arguments.

Pages 154 and 155. He rakes his Wit and Cunning to evade and shift this notorious Truth, That instead of Fourteen Bishops, which were formerly in the Church, the Kirk had now set up Sixty: But in this matter, all his Quibbles and Sophisms (and his best Arguments are no more) depend upon this Supposition, That the *Parliament was the Church*, (which is directly contrary to the Fundamental Principle of a Spiritual Power inherent in the Kirk, altogether Independent on the Parliament, which has no Power over Christ's Office-bearers,) for it was that Parliament in which there was not so much as one Clergy-man, that impower'd these sixty Presbyters to govern the Kirk, and restrained

strained all the rest from that privilege; it was that Parliament which took upon them to judge of the *Hability* of these sixty, and of the inhabilitie of other Presbyters to govern: Well then, according to his way of Arguing here, it's the Parliament that, *Pro Ecclesiæ Statu*, can impower or restrain Presbyters, notwithstanding of their Universal and Equal Priviledge to govern. Indeed this Parliament was excessively kind to Mr. Rule, and he for once will be civil to them; and in contradiction to all the Principles and Practices of former Presbyterians, they shall pass for the whole *Omnipotent Kirk*.

Page 156. We are for Moderation, mangle all the reproaches cast upon us: The Moderation of any Party is best known by their Practices when in power; now when the Presbyterians were last in Power, all the Evidences of their Moderation were, *The reeking of Fields and Scaffolds with the Blood of Princes, Prelates, Nobles, Gentry, and Commons; the Cries and Tears of Widows and Orphans; the Groans of Men Imprison'd, Banished, Excommunicated, Sequestred; some Cathedrals razed, and others converted to Garrisons and Stables, and the lesser Churches made Dens for Thieves, in the most literal sense: And now that they are in power again,* all the Evidences of their Moderation, are *Rabbling, Robbing, Beating, Wounding, Imprisoning, and Banishing of Bishops, Curates, Wives, and Children; the stigmatizing and slandering innocent and good Men; invading the just Rights of the King, and of his best Subjects; rendering whole Countries destitute of any Ministry, flying at every turn in the face of Civil Authority; becoming false Accusers and Informers, and at the*

same time sitting as Judges of Men in Office, and
 * *As Mr. Rule him- self did.* *the next day intruding into their places* : This is purging Work as they call it, Kirk Moderation with a Witness; and to use Mr. Rule's own words, it's even as essential to Presbyterians as Rationality it self, which they pretend to be great Masters of, tho' their Scriblers be now and then delirious.*

Page 157. Speaking of the Protestation made by some Presbyters, against the King and the Acts of Parliament to Assist and Deliver him, when Perfidiously Imprison'd by the English Rebels, he says it was *no gross nor scandalous Crime, but only a speculative Opinion in a controverted Point.* This shews what is the Opinion of Mr. Rule, and of the Party that imploy'd him; but how it consists with his telling the World so often in his two last Books, *That Presbyterians do not take upon them to meddle in matters of State, nor to controul their Civil Governours; I leave him to shew us in the next Vindication:* In the same Page, and the following, Mr. Rule Vindicating the Proceedings of the General Assembly in this matter, says, *That the fatal Division about Protestation and Remonstrance, was through the Mercy of GOD, not so much as mention'd among them; and yet in the very next lines he says, That it was mov'd that the old Sentence against the Remonstrators should be revok'd; and the revoking of their Sentence was confirmed by this Meeting: — That Mr. Pitcairn, one of the Reverend Brethren, was dissatisfy'd with the Determination of the Meeting in that Affair, and was a little hot about it, and spoke of entering a Protestation against it. Would any People but Spoach Presbyterians have imploy'd such a Scribler*

ler as dare thus prophane the *Mercies of G O D*, to justify his own foolish and palpable Contradictions.

Page 160. He grants that to make up their Meeting, *some Presbyterians sent more than was customary or allowable*; and yet it was a Regular, Lawful, General Assembly; and that they had none at all sent from other Parts; which parts were more than one half of the Nation: And was not this a prety General indeed, that included only the least part of the *Particulars* *? This is true *Presbyterian* Logick, and * Just like the Author of it deserves well to be Head of *the Roman* a Colledge. In the same Page he denies confidently, that *Presbyterians* were wont to appoint *Catholick Church, an Universal* their Fasts on the Lord's day; whereas he might *Particular.* have, with at least as great shew of truth, deny'd that ever they Fasted on any day: But his two Reasons for the General Assembly's appointing this Fast on the Lord's Day, will render this whole matter as plain as a pike staff: First, says he, *It was the Harvest time, and to Fast then on a Week day, would have been a high Inconveniency*: Well, we Godly *Presbyterians*, that are the Children of the Lord, may make bold with this Day, rather than seem by Religious Exercises to incommode the People in their Worldly Interest. Secondly, *Religious Joy and Religious Sorrow do very well agree*: And even so Fasting and Feasting at the same time may be very Religiously and well observ'd by the Godly.

They that Write Contradictions must needs speak some Truths, and Mr. Rule stumbles upon one that's well known, Page 161. where

he says, *We confess that planting work went more slowly on than purging work.*

Well, *St. Paul* was a Divine, and he was all for *planting and healing*; *Dr. Rule* calls himself a Physician, and he is all for *purging and launcing*. The *Presbyterians* are always for *purging work*. Now they are for *purging the Kirk*: Next have at the *King's Council and Household*; there must be some *purging work* there too. Again, There are many *Malignant Members*, which like so many ill humours corrupt the Body of the Parliament, therefore that must be also purg'd: Then the filthiness of the Army (by which Reformation-work must be carry'd on) that must be likewise purg'd; and then that all the Streams may be pure *Presbyterian*, the Fountains must be cleansed, the Universities must be purg'd from the corruption of all ill affected and suspected Persons; and in a word, to make a *thorough Reformation* in the Land, the whole Nation must be *soundly drenched*, and *purging work* must go on in the Land after the old *Presbyterian* manner, so long as there remains either Guts or Brains in it. My Lord C——d who is *deservedly honour'd by all the Party*. His Godly Parks and Orchards are well planted already, and why then should the General Assembly be any farther concern'd about *planting work*? *Purging work* is their *Great business*.

There is another evident truth that *Mr. Rule* happens to Deviate into Page 188. viz. *The worst of the Prelatists would be readiest to profess Repentance for Conforming to Episcopacy, which they who acted from a Principle could not do.* In this I heartily agree with him, and am sufficiently

ently satisfy'd that that Episcopal Renegado, who professed such a Repentance before their Assembly, neither acted from any Principle, nor can be suppos'd to have any Conscience; and we bless God that all the *Presbyterians* interest, art, and industry, now that they have power, could not prevail with any but this one man, to prostitute his Conscience to to his interest, in such a base and scandalous compliance.

I shall end my Reflections on this Author's sayings, with some short Remarks upon the Witnesses which he alledges to attest his assertion, and first in general I say of them in his own words, Page 88. *That they are the Sworn Enemies of the Episcopal Church* †, and in a combination not only to defame them, but to root them out, and cut them off from the face of the Earth; and we have from the Phamphlet now under consideration *, a tast of the veracity of the Men with whom we have to do; If his Witnesses make no more Conscience of speaking truth, than he himself doth, then few thinking men will be mov'd with what they say.

† Witness
their ma-
ny Cove-
nants, and
Engage-
ments to
that pur-
pose.
* Rule's
2d. Vindi-
cation of
the Kirk.

Secondly, Of the Witnesses nam'd by the Authors of our Books, he says, *they are mostly teste me ipso, the complainant is the Witness, which is not fair.* Now all Rule his Evidences are by this exception to be rejected, for he himself, and all others that know them, are fully satisfy'd that those very *Cameronians*, whom he names as the Evidences to disguise and lessen the attested matters of Fact of our late Persecution, were themselves the Principal Actors of that horrid Tragedy. Since then it is not fair to admit Parties to be Witnesses, why should these *Cameronians* be receiv'd as such

in this affair? Again he saith, That *Ministers* witnessing for one another derogate much from the *Credibility of their Testimonies*; but what say you to *Cameronian* Presbyterians Witnessing for one another? Why, this derogates nothing from the *credibility of their Testimonies*, for they are not *Ministers*, that's one evident reason; and moreover, they are all Men of *strict Conscience*, a *Godly Generation*, and very faithful to their *Solemn League, the Holy Scots Covenant*. Upon these considerations Mr. Rule, Defender of the New Gospel-Faith, would have the World receive the Testimony of that *Cameronian* Rabble, as infallible proofs of what he asserts in his Second Vindication of the *Presbyterian Kirk*. And yet Preface, page 6. he says of them, *That he will not pledge his veracity for theirs, that he pretends to no personal knowledge of but a few of them; and that if they deceive, or have been deceiv'd, not he, but they are to blame for it.*

After all this, if neither Bishops nor other Ministers, neither Laick, Lords nor Gentry, both of the *Scotch* and *English* Nation, must be allow'd to have any Credit, when they are brought by our Authors to attest known Truth's, and matters of Fact, whereof they were Eye-Witnesses; then I beseech you, why should men receive that high Character and Testimony which Mr. Rule gives of himself, page 169. when he says, *He did not only practise Medicine, but likewise took the Degree of Doctor in it, yet never giving over the Work of Preaching frequently*: This is a terrible Man indeed, who, it seems, can kill both Soul and Body: He is far stricter to the Covenanted work, than his Brethren the *Presbyterians* in *England*; for they can upon occasion, for Interest and other such holy purposes

poses, unite and joyn with Independants, whereas he like a man of unmovable Conscience, withstood the temptation of having an Independant Congregation at Aberdeen, when great Offers of that Charge were made to him there; and in Northumberland he suffered no small loss, because he would not fall in with that Independant way again, if you'll believe himself, he has no want of Latin, and that he speaks false Latin, is false; he is ready (as he hath done) to give proof to the contrary, and to compleat all with such as pretend to it; but when and where we must not know, till Elias come. Nay, besides all this, he hath an excellent hand at Latin Prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some alledge; neither doth he use to Pray *VERY LONG* in publick, even in English, and that's more indeed than any other of his Fraternity can alledge for themselves: Long Prayers serve the Party for many great ends; in them they can sound the Alarms to Rebellion, commend themselves highly, defame the King, rail against and revile Malignants, raise and inflame the Mob, vent false News and Stories, and many other *Hocus* tricks their long *ex Trumpy* Prayers serve for: Moreover, Mr. Rule, to shew his Parts, longs for an Adversary like himself. I wish, says he a Sciolist would make it appear by a Solid Refutation, what Ignorance I have discover'd in my Writings, I am ready to defend it * with all the probability the subject matter is capable of: But my mistake, if I be in any, must not pass for proofs of my Ignorance: If any Momus will make his Censure on the Presbyterian Government, it's like Mr. Rule, the great *Atlas* of the Cause, or some for him, will give him a farther Answer: Just such

* Even tho' it be solidly refuted by a Sciolist.

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another as this exceeding civil and fair *Vindication*: And then, to conclude his own Character, he assures us, That he exceeds all other Presbyterians, both in his tenderneſs to the Episcopal Party, and in his Argumentative way, rather than bitterneſs; of all which the new Gospel Modesty and Meekneſs, the Candor, Ingenuity, and Argumentation that appears every where in his late Books is a ſufficient evidence. Now for a man to ſay all this of himſelf, becauſe no body elſe will, this ſure is *teſte me ipſo* with a witneſs; unleſs it ſhall be allow'd, that Gilbert may witneſs for Rule and Rule again for Gilbert; that the Doctor may witneſs for the Principal, and the honeſt Principal again, by way of Requital, does the like kindneſs to his beloved Doctor; this is the Presbyterian way of proving things by Witneſſes.

* *Vid.*
Rule's 2d.
Vindication
on. p. 88.
© 177.

Mr. Rule answers our Books ſo throughly, that he imputes to the Authors as a fault in their Method, every little eſcape of the Printers about wrong numbring of the Pages *, which is frequently occaſion'd by ſending one and the ſame Book to ſeveral Houſes for the ſpeedier diſpatch; however the Alphabetical numbring of the Sheets, ordinarily ſerves to help the miſplaced Figures; but tho' Mr. Rule be often dabling about the Preſs, yet it ſeems he either does not, or he will not know this.

Mr. Rule, at laſt, to confirm all the Contradictions and Falſhoods of his Book, brings in Mr. Meldrum, one of his own Kidney, and juſt ſuch another Scribler, as appears by his Letter. Page 195. where he ſays, *That the Prelatiſts way is to ſpread Reſlective Pamphlets in England, keeping them as ſecret as they can in Scot-*

Scotland, where the falshoods of matters of Fact are not known, and they might soon have their Shame and Lying discovered. None but a true Scots Presbyterian could have asserted this, for he himself too well knows, that his Party, which domineers now in Scotland, allows no Episcopal Pamphlets to be brought into, or dispers'd in that Kingdom, and that sometime before the Writing of his Letter, several Hundreds of these Pamphlets were, by the Presbyterian Party, seiz'd at Berwick, to prevent their being dispers'd in Scotland; and that contrary to all the Rules of Justice and Commerce betwixt the two Nations, and to the great prejudice of the Bookseller, these Books are by the Arbitrary power of Presbyterians still kept up: But we shall allow Mr. Meldrum to be more candid in this than in his former Dealings with us, if he will but now obtain to us, the common Liberty of the Press in Scotland; and then we promise that he shall have a sight of all our Pamphlets *sine pratio aut praece*, which now he says he cannot obtain by either of these means.

Page 169. None but a Cameronian will assert, as Mr. Meldrum does, *That the Covenant is a Sacred Oath*; just as Sacred as that by which the Jews bound themselves to Murther St. Paul: The World is not now ignorant, how that Covenant was by Subjects, who had no shadow of Authority, pressed upon their Brethren in despite of the King, at the Expence of much Treasure, and many Thousand Lives and Perjuries. Page 197. he says, *That the submitting of some who had been ordain'd only by Presbyterians, to be re-ordain'd by Bishops, is Scandalous*

lous: None but one of Mr. Rule's Evidences would have said this; the Reformed French have been always justly reputed by all other Protestants, for the great Learning and Piety of their Ministers, and yet the most learned and Pious of their Ministers, at their coming into England, when they could have the advantage of being Ordained by Bishops, have chearfully not only submitted to it, but begged it of the Right Reverend Fathers of the Church; of which we have many late Instances.

The account he gives of his shuffling and shifiting about the Oath of Canonical Obedience is very Comical; for he owns, That *he subscrib'd a Paper whereof he did not seriously consider either the words or the matter*, and he thinks himself sufficiently absolv'd from that, because, forsooth, *he was not present when the Paper was read in the Church*, and by telling the People next Lord's day, *that he conceiv'd he had yielded to nothing but what he first offered*, which they that know the Matter of Fact call Canonical Obedience; for which, if you'll believe him, *he lamented several Years after*; all which time he still continued both in his *Lamentations and Canonical Obedience* together; and now he says, *He's oblig'd to those he calls his Enemies*, for giving him the opportunity to tell the World, *that he repents of it*.

The other Matters narated in that Letter, and in the Book to which it is annexed, are only such as will at first view appear design'd on purpose to disguise and smother evident Truths, to extol and magnify themselves and their Party, as very Innocent, Godly, and

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Candid Men; and to reproach and condemn all others as Perjur'd Lyars, and Slanderers; and to all which, as they neither need nor deserve any particular Answer, so I hope no body shall ever vouchsafe them to the honour of it, and if they do, I wish it may have the good effect of opening some mens Eyes.

But there is no Book so much admir'd by the whole Party, as *Samuel Rutherford's* Letters, there one may see the genuine stile of these New Gospellers, the whole Book is uniform, all of a piece, and speaks out in their own Dialect the Spirit of *Scots Presbyterians*, therefore I shall here set down some passages of it.

Epist. 1. To Mr. Robert Cunningham, he says, Let us be faithful to him that can ride through Hell and Death upon a Windle-straw, and his Horse never stumble.

Epist. 2. To his Parishioners. Christ sought his black Wife through Pain, Fire, Shame, and the Grave, and swimm'd the Salt Sea for her; and she then consented and said, even so I take him.

Ibid. Every Man hath Conversion and the New-Birth, but it's not leel * come by, they had never a sick Night for Sin; when they go to take out their Faith, they take out a fair nothing, or as we use to speak, a Beaslum * ** Honestly come by.*

Epist. 3. To the Professors of Christ in Ireland. It will be ask'd at every one of us, on what terms we here brook Christ, for we have sit-ten long Meal * free: We found Christ without a wet Foot, and he and his Gospel came upon small charges to our Doors, but now we must wet our Feet to seek him. *Ibid.* Christ will ** A Sham.* ** Rent.*

will not bring before Sun and Moon all the Infirmities of his Wife. It is the modesty of Marriage-Anger, or Husband-wrath, that our sweet Lord Jesus will not come with Chiding in the Streets, to let all the World hear what is betwixt him and us. *Ibid.* O that I had my fill of his Love, but I know ill Manners make an uncouth and strange Bridegroom.

Epist. 5. To my Lady Kenmure. Madam, why should I smother Christ's honesty? He look'd * *Strange.* fram'd and uncouth like upon me when I came first here, but I believe himself better than his looks, I shall not again quarrel with Christ for a * *Frown.* Gloom: Now he hath taken the Mask off his Face, and saith, Kifs thy fill. *Ibid.* It's little to talk of Christ by the Book and Tongue, but to come nigh Christ and haufs † *Hugg.* him, and embrace him, is another thing.

Epist. 11. To the Vicount of Kenmure. I despair that ever I should win * *Get.* to the far end of Christ's Love, there are so many plies in it; I wonder what he meant, to put such a Slave at the Board-head, at his own Elbow. Ah! that I should lay my black Mouth to such a fair, fair, fair Face as Christ's; he got neither bud nor hire of me, it cost me nothing.

Epist. 12. To my Lady Kenmure. If there were buying and selling, and blocking for as good again betwixt Christ and us, then Free-grace might go play it self, and a Saviour might sing dumb, and Christ go and sleep.

Epist. 14. To John Gorden of Gordonefs. Many a sweet, sweet, soft Kifs, many a perfum'd and well smell'd Kifs, and Embracement have I receiv'd of my Royal Master. *Ibid.* And now

now, whoever they be that have return'd to their old Vomit (*Prelacy*) since my departure, I bind upon their back in my Master's Name and Authority, the long, lasting, weighty Vengeance an Curse of God; in the Lord's Name I give them a doom of black and unmix'd pure Wrath, which my Master shall ratify, except they timeously repent and turn to the Lord.

Epist. 15. To my Lady Boyd. Christ delighteth to take up fallen Bairns, and to mend broken Bones; he is content that ye lay broken Arms and Legs on his Knee, that he may spelk them. *Ibid.* I think shame of the Board-head, and the first Mess †, and the Royal † *Dish.* King's Dining-hall; and that my black hand should come on such a Ruler's Table. *Ibid.* I know he hath other things to do than to play with me, and trinle an Apple with me.

Epist. 17. To my Lord Lowdon. You come out to the Streets with Christ on your Fore-head, when many are asham'd of him, and hide him under their Cloaks, as if he were a stol'n Christ.

Epist. 19. To Mr. Hugh Mc Kel. O how many black Counts † have Christ and I round-† *Accounts* ed over together? O how fat a Portion hath it given to an hungry Soul? I had rather have Christ's four Hours, than have Dinner and Supper both in one from any other.

Epist. 20. To my Lady Boyd. I see now a Sufferer for Christ will be holden at the Door as well as another poor Sinner, and will be fain to Eat with the Bairns, and to take the By-Board, and glad so.

Epist. 21. To Mr. David Dickson. I cannot get a House in *Aberdeen* wherein to leave *Drink-silver*

silver in my Master's Name, save one only ; there is no sale for Christ in the North, he is like to lye long on my Hand, e're any accept him.

Epist. 27. To Mr. Mat. Mowat. If I had Vessels
 † Rent. I might fill them, but my old rivin † holely
 † Spilt. and running out dish, ever when I am at the
 † Goods Well, but can bring little away. Alas, I have
 skail'd † more of God's Grace than I have
 brought with me. *Ibid.* I had not so much free
 Gear † when I came to Christ's Camp as to buy
 a Sword, I wonder that Christ should not laugh
 at such a Souldier.

Epist. 27. To Earlston Younger. I have seen
 the Devil as it were dead and buried, and yet
 rise again, and be a worse Devil than ever he
 was ; therefore, Brother, beware of a green
 young Devil that hath never been buried ; the
 Devil in his Flower is much to be fear'd : Bet-
 † Engage. ter yoaik * with an old Gray-hair'd, withered,
 dry Devil, &c. The Saints in Heaven are no-
 † Bankrupt thing but Christ's for born, beggerly Dyvars †,
 Debtors. a pack of Redeem'd Sinners : All Christ's good
 Bairns go to Heaven with a broken Brow, and
 a crooked Leg. *Ibid.* It's a hard matter for a
 poor hungry Man to win † his Meat upon hidden
 † Yarn. Christ, for then the Key of his Pantry Door is
 a seeking, and cannot be had, but hunger must
 break through Iron-Locks : I bemoan not them
 † Noise that can make a din † and all the Fields adoe,
 for a lost Saviour ; yet must let him hear it,
 to say so, on both sides of his head, when he
 hideth himself it standeth you hard to want
 Christ ; and therefore that which Idle onwait-
 † 12 man- ing cannot do, misnurtur'd † crying and
 nor'd. knocking will do ; Christ will not dance to
 your

your daft Spring †. *Ibid.* At our first Conver-^{† Foolish}
 sion the Lord putteth the Meat in young Bairns^{Song.}
 Mouths with his own hand. We love always
 to have the Pap put in our Mouth. *Ibid.* If my
 Creditor Christ would take from me what he
 hath lent, I would not long keep the Causey.
 I think it Manhood to play the Coward, and
 jouke † in the lee side of Christ, and thus I am † *Skulk.*
 fav'd. *Ibid.* I complain when Christ cometh,
 he cometh always to fetch Fire, he his ever in
 haste, he may not tarry, and poor I a (beg-
 garly Dyvar) get but a standing Visit, and a
 standing Kifs, and but, *How dost thou?* In the
 by going.

*Epist. 28. To Alexander Gordon of Knock-
 raig.* O if I could be a bridge over a Water
 for my Lord Jesus to walk upon and keep his
 Feet dry. He can make a fair Beast out of a
 black Devil. *Ibid.* If God were dead, and
 Christ buried and rotten among Worms, in-
 deed then we might look like dead folks.

Epist. 34. To Earlton. I would give him my
 Bond under my Faith to † frist Heaven a hun-
 dred years longer, so being he would lay his^{† Give}
 holy Face to my sometimes wet Cheeks. *him credit.*

Epist. 35. To Marion Mac Naught. Christ,
 who is your Head, hath win through with his
 Life, howbeit, not with a whole Skin. Some-
 times King Jesus sended me out a standing
 drink, and whispereth a word through the
 Wall, and I am well content of kindness at the
 second hand, his bode is ever wellcome, but
 at other times he will be Messenger himself,
 and I get the Cup of Salvation out of his own
 Hand, he drinking to me, and we cannot rest
 till we be in other's Arms.

Epist. 41. To my Lady Culrofs. O to be
 I snattering

snattering and swimming over Head and Ears
in Christ's Love; Blessed be my rich Lord Je-
sus, who sendeth not away Beggars from his
† Empty. House with a † toom-dish.

† A Box. *Epist. 45. To John Keanedy.* It doth a Soul
good to get a † cuff with the lovely, sweet,
and soft hand of Jesus; what power and strength
is in his Love, I am perswaded it can climb
up a steep Hill and Hell upon its back, shame
may confound and fear me once to hold up my
black mouth to receive one of Christ's undeser-
ved Kisses.

* Sackful
of Grains. *Epist. 50. To James Bantie.* The best Rege-
nerate have their defilments, and, if I may
speak so, their * draff pock that will clog be-
hind them, all their days; if my Lord had not
given me his love, I would have fallen through
the * Causey of *Aberdeen* e're now; but for
* Streets. you that hunger ye shall be fill'd e're ye go,
there is as much in our Lord's Pantry as
will satisfy all these Bairns; and as much
Wine in his Celler as will quench all their
Thirst: I shall tell you what ye shall do, treat
|| Table- him well, give him the arm'd Chair, and the ||
-board. board-head, and make him welcome to the
mean portion ye have.

Epist. 51. To John Stuart. That miscarried
Journey is with Child to you of mercy and
consolation, and shall bring forth a fair birth,
and the Lord shall be Midwife to the birth.
If our Lord ride upon a straw, his Horse shall
neither stumble nor fall.

Epist. 53. To John Stuart. O if my Lord
will make dung of me to fatten and make fertile
his own Corn ridges in Mount *Zion*. *Ibid.*
God be pleas'd to take home to his House my
Harlot-

Harlot-Mother. ——— O if her Husband would be so kind as to go and fetch her out of the Brothel House, and chase her Lovers to the Hills ; but there will be sad days e're it come to that.

Epist. 54. To my Lady Busby. Wo's me that bits of living Clay dare come out to rush hard heads with him, and that my unkind Mother this Harlot Kirk, hath given her sweet * half-^{Husband's} marrow such a meeting.

Epist. 56. To Mr. Thomas Garvan. I confidently believe that there is a Bed made for Christ and me, and that we shall take our fill of love in it.

Epist. 57. My || riven dish, and running out || ^{Rent:} vessel can hold little of Christ Jesus. *Ibid.* It's Christ's wisdom that his Bairns go wet-shod and cold-footed to Heaven.

Epist. 63. To the Earl of Cassils. Many now would go to Heaven the Land-way (for they love not to be Sea-sick) riding up to Christ upon Foot-mantles, and ratling Coaches, and rubbing their Velvet with the Princes of the Land in the highest seats : If this be the narrow way I quit all skill to the way of Salvation.

Epist. 89. To John Kenedy. O that the Courts fenc'd in the name of the Bastard Prelate, (their Godfathers, the Popes, Baliffs, Sheriff,) were cried down. ——— If this had not been I would have || skinked over my part of || ^{Topped & ver.} Paradise for a breakfast of dead moth-eaten Earth.

Epist. 92. To Mr. David Dickson. I have been these two Sabbaths or three in private taking || Instruments in the Name of God, That my Lord Jesus and I have kissed each other in || ^{In the hand of a} *Aberdeen; Notary.*

Aberdeen; who can blame Christ to take me on behind him, (if I may say so) on his White Horse thorow a Water, will not a Father take his little || dated *Davie* in his Arms, and carry him over a Ditch or Mire; my short Legs could not step over this Lair (or sinking mire, therefore, &c.

|| *Fondled
darling.*

Epist. 108. *To Robert Gordon of Knoxbrex.* I love to be kiss'd and sit on Christ's knee, but I cannot set my feet to the ground, for afflictions bring the Cramp upon my Faith.

Epist. 118. *To Bathia Aird.* At my first entry hither, Christ and I agreed not well upon it, now he's content to kiss my black mouth, to put his hand in mine, and to feed me with as many Consolations as would feed ten hungry Souls, yet I dare not say he is a waster of comforts.

Epist. 121. *To Robert Gordon of Knoxbrek.* Christ seemeth to leave Heaven (to say so) and his Court, and to come down to laugh and play and sport with a * *Daft bairn*. I deny nothing that the Mediator will challenge me of, but I turn it all back upon himself, let him look his own old † *Counts*, if he be angry, for he will git no more of me.

* *Foolish
Child.*

† *Accounts.*

Epist. 122. *To Earlestone.* There is a mystery of love in Christ that I never saw, O that he would lay by the lap of the covering that is over it, and let my † *greening Soul* see it; I would break the door and be in upon him, to get my own womb full of love.

† *Longing.*

Epist. 128. *To Mr. Hugh Henderson.* Christ shuffled up and down in his hands the great Body of Heaven and Earth, and Kirk and Common-wealth are in his hand like a stock of
of

of Cards, and he dealeth the play to the Mour-
ners in *Zion*. When Christ has sleep'd out
his sleep, and his own are tried, he will arise
as a strong Man after Wine, &c. If Christ bud
and grow green, and bloom and bear seed a-
gain in *Scotland*, and his Father send him two
Summers again in one year, and bleſs his Crop,
O what cauſe have we to rejoice, &c.

Epist. 139. *To Mr. John Mein.* I ſee Chriſt
will not † Prigg with me, nor ſtand upon † *Higle*
ſtepping ſtones, but cometh in at the broad
ſide without Ceremonies, or making of it nice.

Epist. 141. *To the Earl of Lothiam.* If your
Lordſhip and others ſhall go on to drive to the
loweſt ground and bottom of the Knavery, and
perfidious treachery to Chriſt, of the curſed
and wretched Prelates, the Antichriſt's firſt-
born, and the firſt fruit of his foul womb, and
ſhall deal with our Sovereign, then your Righte-
ouſneſs ſhall break thorough the Clouds, &c.

Epist. 142. O for a long Play-day with
Chriſt.

Epist. 145. *Mr. John Ferguſon.* Were it
not that I am † dated now and then with pieces † *Pamper'd*
of Chriſt's ſweet comforts, i fear I ſhould have
made an ill † browſt of this honourable Croſs. † *Breeding.*

Epist. 162. *To Mr. Hugh Mc. Kell.* I will
verily give my Lord Jeſus a free diſcharge of
all that I like a fool laid to his charge, and beg
him pardon to the † mends. *Epist.* 163. I
tremble at the remembrance of a new out caſt † *Over and*
betwixt him and me, but I find Chriſt dare *above.*
not be long unkind.

Epist. 137. *To my Lady Boyd.* Nothing hath
given my faith greater back ſet till it crakt a-
gain, than my cloſed mouth.

Epist. 139. *To Carletown.* The Lord that done it, I will not go to Law with Christ, for I would gain nothing of that. The Devil is but God's Master-fencer, to teach us to handle our Arms.

* Put to
Auction.

Epist. 198. *To Mr. John Levingston.* The Devil cannot get it deny'd but we suffer for the Apple of Christ's Eye, his Royal Prerogatives as King and Law giver; let us not fear, he will have his Gospel once again * roused in Scotland, and the matter go to Vows to see who will say, let Christ be Crown'd King in Scotland: Is it true Antichrist stirreth his Tail, but I love a rumbling and raging Devil in the Kirk, rather than a subtle or sleeping Devil, Christ never got a Bride without stroke of Sword. *Epist.* 200. O Hell were a good cheap price to buy him at.

Epist. 207. A Kiss of Christ blown over his Shoulders, the Parings and Crumbs of Glory under his Table in Heaven; a shower like a thin May mist of his Love, would make me green, fappy, and joyful.

Epist. 214. Go on as ye have worthily begun in Purging of the Lord's House in this Land, and plucking down the Stalls——of Antichrist's filthy nest, this wretched Prelacy, and that black Kingdom, whose wicked aims have ever been, and still are, to make this fat World the only Compass they would have of Faith and Religion to sail by, and to mount up the man of Sin, their God-father the Pope of *Rome*, upon the highest stair of Christ's Throne, and to make a Velvet Church, &c, *Ibid.* These men mind nothing else but that by bringing in the Pope's foul tail first upon us, their wretched
and

and beggarly Ceremonies, they may thrust in after them Antichrist's legs, thighs, and his belly, head and shoulders; and then cry down Christ and the Gospel, and put up the Merchandize and Wares of the Great Whore. *Ibid* Christ shall never be content with this Land, neither shall his hot fiery indignation be turn'd away, so long as the Prelate (the man that lay in Antichrist's foul womb, and the Antichrist's Lord Bailiff) shall sit Lord Carver in the Lord Jesus Courts. The Prelate is both the Egg and the Nest to cleck and bring forth Popery; plead therefore for the pulling down of the Nest, and crushing of the Egg.

All that is meant here by Christ, is *Presbyterian* Government.

I shall conclude this Section with some of their most remarkable Principles and Opinions concerning Civil Government.

The *Presbyterians* of late have talk'd much of their Loyalty, but if they have any, it must be in contradiction to their Principles: For Proof of this I shall not trouble you with Citations from Private Men, but appeal to their *Covenants* and *Solemn Leagues*, to their constant Doctrin as well as Practice of Resistance; and some few Instances I must not omit, taking from the Acts of their General Assemblies, and those Books which have the general Approbation of the Party, in which they express themselves thus; *Unless Men blot out of their Hearts, the Love of Religion, and Cause of God, and cast off all care of their Country, Laws, and Liberties, &c. they must now or never appear active (against the King) each one stretching himself to, yea, and beyond their Power; it is not time to dally, or go*

about the business by halves; not to be almost, but altogether Zealous: Curfed is he that doth the Work of the Lord negligently.

Solemn and seasonable warning to all Ranks, Feb. 12. 1645. Sess. 18.

In another seasonable and necessary Warning, dated July 27. 1649. Sess. 27. they say; *But if his Majesty, or any having or pretending Power and Commission from him, shall Invade this Kingdom, upon pretext of Establishing him in the exercise of his Royal Power; as it will be a high provocation against God to be accessary or assisting thereto, so it will be a necessary Duty to resist and oppose the same.*

† Pag: 86

The Author of the *Hind let loose* †, reflecting on these passages, says, ‘ These Fathers could well distinguish betwixt Authority and the Person, and were not so Loyal as now their degenerate Children are Ambitious to shew themselves stupidly stooping to the shadow thereof, and yet will be call’d, *The only Assertors of Presbyterian Principles.*

‘ The *Presbytery* hath the Power of making Peace and War, and the Parliament ought not to enter into any War without them; more than *Joshua* did without the consent of *Eliazar*.

‘ Any Union or Ingagement of the Nation, to defend the King’s Person, Honour, or Prerogative, is unlawful, unless allow’d by the *Presbytery*.

‘ The *Presbytery* alone knows, and it only can determine, what the Cause of God is; the King and Parliament are not to be comply’d with, but in Subordination to the Covenant.

‘ The

‘ The *Presbytery* can Counter-Act the Acts
 ‘ of the States of Parliament, and discharge
 ‘ the Subjects from obeying such Acts as are im-
 ‘ pos’d without the consent of the *Presbytery*.

Act General Assembly, Aug. 3. 1648.

*Act and Declaration against the Act of Par-
 liament*, July 13. 1648.

Act General Assembly, Aug. 13. 1650.

‘ Tho’ our Saviour told his Disciples, *That*
 ‘ *his Kingdom was not of this World*, and that
 ‘ therefore they ought not to fight for him, yet
 ‘ that Doctrine does now oblige *Covenanted Chri-
 stians*, for they may fight without, yea, and
 ‘ against the Consent of the Supream Magi-
 ‘ strate for the Cause of God ; and a probable
 ‘ capacity to effectuate their Desires, is the
 ‘ Call of God to do it.

Jus Pop. Preface to the Reader. *Naph. Pag.*
 7, 8, 16, 159.

‘ Not only is it necessary to resist the King
 ‘ by force, in defence of the *Solemn League and*
 ‘ *Covenant*, but also to resist King and Parlia-
 ‘ ment, when they pervert the right ways of
 ‘ the Lord, and hinder the Work of Refor-
 ‘ mation : The crying Sins of the Land which
 ‘ we should confess with Sorrow before the
 ‘ Lord, are, That the Graceless Prelates and
 ‘ Curates are not hung up before the Sun,
 ‘ and that Men should be so Godless, as to as-
 ‘ sist

‘ fift the King in his diftrefs, before he had
 ‘ fatisfy’d the Kirk by publick Penance, for
 ‘ oppofing the Work of God in the Covenant.

Jus Pop. Throughout.

At General Affembly, Aug. 13. 1650.

*Acknowledgment of Sins and Engagement to
 Duties appointed and published. 1648.*

*And again renewed at Lesmachago, March
 3. 1688. with Accommodation to the pre-
 fent times.*

SECT.

S E C T III.

Containing Notes of the Presbyterian Sermons, taken in Writing from their Mouths.

AT first I begin with one I heard from *Zetland*, who Preaching on *David* and *Goliath*, he told the Hearers, 'Sirs, this *David* was but a little manekine like my Beddle *Davie Gaddies* there; 'but *Goliath* was a meckle strong fellow, like 'the Laird of *Quandal* there; this *David* gits 'a Scrippie and Baggie, that is, a Sling and a 'Stone in it; he slings a Stone into *Goliath's* Face, 'down falls *Goliath*, and *David* above him: Af- 'ter that *David* was made a King; he that was 'keeping Sheep before, in truth he came very 'well too, Sirs: Well said, *Davie*, see what 'comes of it, Sirs; after that he commits A- 'dultery with *Uriah*: Nay, (*said the beddle Da-* 'vie Gaddies) it was but with *Uriah's* Wife, 'Sir. In Faith, thou art right, it was *Uriah's* 'Wife, indeed man; *said Mr. John*.

One *Ker* at his entring into a Church at *Te- viotdale*, told the People the Relation that was to be between him and them in these following words.

'Sirs, I am coming home to be your Shep- 'herd, and you must be my Sheep, and the 'Bible will be my Tar-bottle, for I will mark 'you with it; (and laying his Hand on the Clerk 'or Precentor's Head) he saith, *Andrew*, you 'shall

‘ shall be my Dog: The sorrow a bit of your
 ‘ Dog will I be, *said Andrew.* O *Andrew,* I
 ‘ speak mystically, *said the Preacher:* Yea, but
 ‘ you speak mischievously, *said Andrew.*

Mr. *William Guthry,* Preaching on *Peter's*
 Confidence, said, Peter, ‘ Sirs, was as Stalli-
 ‘ ard a Fellow as ever had cold Iron at his Arse,
 ‘ and yet a Hussie with * Rock feard him.

* *Disaff*

Another Preaching against Drunkenness,
 told the Hearers, *There were four sorts of Drun-*
kenness. 1. ‘ To be Drunk like a Sow, tumb-

‘ ling in the Mire like many of this Parish. 2.
 ‘ There is to be Drunk like a Dog; the Dog
 ‘ fills the Stomach of him, and spues all out
 ‘ again, and thou *John Jamison* was this way
 ‘ Drunk the other day. 3. There is to be

‘ Drunk like a Goose: Of all Drunkenness,
 ‘ Sirs, beware of the Drunkenness of the Goose,
 ‘ for it never rests, but constantly dips the
 ‘ † Gobb of it in the Water: You are all Drunk
 ‘ this way, Sirs, I need name none of you. 4.

† *Beke.*

‘ There is to be Drunk like a Sheep; the silly
 ‘ Sheep seldom or never Drinks, but some-
 ‘ times wets the Mouth of it in the Water,
 ‘ and rises up as well as ever; and I my self
 ‘ use to be Drunk thus, Sirs: But now, I see
 ‘ (*said he*) Two Gentlemen in the Kirk, and

‘ Gentlemen you are both Strangers to me,
 ‘ but I must vindicate my self at your hands;
 ‘ I have here the cursedest Parish that ever God
 ‘ put Breath in, for all my Preaching against
 ‘ Drunkenness, they will go into a Change-

† *Large.*
disb.

‘ get is a meckle † cup full of hot Ale, and they
 ‘ will say, *I wish we had the Minister in the midst*
 ‘ of it: Now Gentelmen, judge ye how I am
 ‘ reward-

' ded for my good Preaching. After Sermon the Clerk gives him up the name of a Fornicatrix, whose name was *Ann Cantly*; Here is (saith he) *one upon the Stool of Repentance, they call her Cantly, she saith her self she is an honest Woman, but I trow scantly.*

Mr. *John Levinston* in *Ancrum*, once giving the Sacrament of the Lord's Supper, said to his Hearers, *Now, Sirs, you may take Christ Piping-Hot*; and finding a Woman longsome in taking the Bread out of his Hand, he says, *Woman, if you take not Christ, take the † meikle Devil then.* † Great

One *John Simple*, a very Zealous Preacher among them, us'd to personate and act Sermons in the old Monkish Stile spoken of *Seet. 1. §. 16.* At a certain time he Preach'd upon that Debate, *Whether a Man be Justify'd by Faith or by Works*, and acted it after this manner, ' Sirs, ' this is a very great Debate, but who is that ' looking in at the Door, with his Red Cap? ' Follow your look, Sir; it is very ill manners ' to be looking in, but what's your Name? *Robert Bellarmine*: *Bellarmino*, saith he, *Whether is a Man justify'd by Faith, or by Works?* ' He is justify'd by Works: Stand thou there ' man. But what is he, that honest-like-man, ' standing in the Floor with a long Beard, and ' *Geneva* † Cou? A very honest-like-man, † Hood: ' draw near; What's your Name, Sir? My ' Name is *John Calvin*. *Calvin*, honest *Calvin*, ' Whether is a man justify'd by Faith, or by ' Works? He is justify'd by Faith. Very well ' *John*, thy Leg to my Leg, and we shall ' † hough down *Bellarmino* even now. † Trip:

Another time Preaching on the Day of Judgment, he told them, Sirs, ' this will be a terrible

† Knew
not.

† A Course.

* Nasty.

† Pulled
and halled.

‘ rible day we’ll all be there, and in the throng
‘ I *John Simple* will be, and all of you will
‘ stand at my back ; Christ will look to me
‘ and he will say, Who is that standing there?
‘ I’ll say again, ye even as ye † ken’d not Lord:
‘ He’ll say, I know thou’s honest *John Simple* ;
‘ draw near *John* ; now *John*, what good ser-
‘ vice have you done to me on Earth ? I have
‘ brought hither a company of Blew Bonnets
‘ for you, Lord : Blew Bonnets, *John*, what is
‘ become of the brave Hats, the Silks, and the
‘ Sattins, *John* ? I’ll tell, I know not, Lord,
‘ they went a † Gate of their own : Well, ho-
‘ nest *John*, thou and thy Blew Bonnets are
‘ welcome to me, come to my right hand, and
‘ let the Devil take the Hats, the Silks, and
‘ the Sattins.

This *John* was ordinarily call’d *Fitch-cape* and
Claw-poll, because in the time of Preaching or
Praying he us’d to claw his Head, and rub his
Callet. At a certain time he was call’d to
Preach in a Neighbouring Church, and his Pre-
face was in these words :

‘ Sirs, I know what you will be saying a-
‘ mong your selves the day, ye will say, Here
‘ is *Fitch-cape* came to Preach to us the day ;
‘ but as the Lord lives, I had a great deal of
‘ do e’re I could come to you, for by the way I
‘ met the Devil, he said to me, What now
‘ *Fitch-cape*, whither are you going ? I am go-
‘ ing, said I, to Preach to the People of God.
‘ People of God ! said the † foul thief, they are
‘ my People. They are not yours, thou foul
‘ thief, said I. They are mine, *Claw-poll*, said
‘ he again to me ; so the foul thief and I † rugg’d,
‘ rugg’d, and riv’d at one another, and at last

‘ I got you out of his * Clooks: Now here is * *Clutches.*
 ‘ the good that *Fitch-cape* hath done to you;
 ‘ now that ye may be kept out of his Gripes,
 ‘ let us Pray.

Another, Lecturing on the first of *Job*, said,
Sirs, I will tell you this Story very plainly.

*The Devil comes to God one day, God said, What
 now Deel, thou foul thief, whither are you going?
 I am going up and down now, Lord you have put
 me away from you now, I must even do for my self
 now. Well, well, Deel (says God) all the World
 kens that it is your fault; but do not you know that
 I have an honest Servant they call Job? Is not he
 an honest Man, Deel? Sorrow to his thank, says
 the Deel, you make his Cup stand full even, you
 make his Pot play well, but give him a * cuff, I’ll * Sound
 hazard he’ll be as ill as I am call’d. Go, Deel ^{bang.}
 (says God) I’ll yoke his Honesty with you: Fell * * Kill:
 his Cows, worry his Sheep, do all the mischief ye can,
 but for the very Saul of you, touch not a hair of
 his Tail.*

Mr. Robert Blair, that famous Presbyterian
 Preacher at St. Andrew’s, was very much
 thought of for his familiar way of Preaching.
 He Preach’d often against the observation of
 Christmas; and once in a Scotch jingle; You will
 say, *Sirs, Good old * Yule-day; I’ll tell you, Good * Christ-
 old Fool day: You will say it is a brave Holy-day; ^{mas.}
 I tell you, it is a brave Belly-day: You will say,
 these are * bonny Formalities; but I tell you, they * Gay.
 are bonny Fartalities.*

Another inveighing against the Vanity and
 Gaddiness of Women, spake thus; Behold the
 Vanity of Women, look to them, you’ll see first a
 Sattin Petticoat; lift that, There is a Tabby Pet-
 ticoat; lift that, there is a Flaming Petticoat;
 lift

* Smock. *list that, there is a Holland * Smarck ; list that, and there you will see what they ought not to be proud of, that's no very cleanly Spectacle ; Eve (said he) was not so vain, she sought no covering but Fig-leaves.*

* Foolish
Wench. *Mr. Simple (whom I nam'd before) told, That Samson was the greatest Fool that ever was Born, for he reveal'd his Secretsto a Daft * Hussyie. Samson, you may well call him Fool Tomson, for of all the * John Tomson's Men that ever was, he was the foolest.*

* Hen-peckt
Men. *I have a Sermon of theirs, Written from the Preacher's Mouth by one of their own Zealots, whereof this is one passage, ' Jacob began to ' wrestle with God, an able hand forsooth ; I ' Sirs, but he had a good Second, that was ' Faith ; Faith and God gave two or three toun- ' sles together ; at last God * dings down Faith ' on it's bottom ; Faith gets up to his Heels, ' and says, Well, God, is this your Promise ' to me ? I trow I have a Ticket in my Pocket ' here ; Faith brings out the Ticket, and stops ' it in God's hand, and said, Now God ! Is not ' this your own Write ? Deny your own Hand- ' write if you dare ? Are these the Promises ' you gave me ? Look how you guide me when ' I came to you. God reads the Ticket, and ' said Well, well, Faith, I remember I gave ' you such a Promise, good sooth Faith, if you ' had been another, thou should get all the ' Bones in thy Skin broken.*

Mr. John Welsh, a man of great esteem among their Vulgar, once Preaching on these words of Joshua, As for me and my House we will serve the Lord, &c. had this Preface.

' You think, Sirs, that I am come here to ' preach

' preach the old Jock-trot Faith and Repen-
 ' tance to you; not I, indeed: What think
 ' you then I am come to preach? I come to
 ' preach a broken Covenant; Who brake it?
 ' Even the Devils Lairds, his Bishops and his
 ' Curates; and the Deel, Deel, will get them
 ' all at last: I know some of you are come out
 ' of Curiosity to hear what the Whigs will say.
 ' Who is a whig, Sirs? One that will not
 ' Swear, nor Curse, nor Ban, there a Whig to
 ' you: But you are welcome, Sirs, that come
 ' out of Curiosity; you may get good e're ye
 ' go back again. I'll give you an Instance of
 ' it, There was *Zaccheus*, a Man of a low
 ' stature; that is, a little * droichy body, * *Dwarf.*
 ' and a Publican; that is, he was one of the
 ' Excise-men; he went out of Curiosity to see
 ' Christ, and because he was little he went
 ' up a Tree: Do you think, Sirs, he went to
 ' * harry a Pyet's Nest? No, he went to see * *Rifle &*
 ' Christ; Christ looks up, and says, *Zacche-* *Magpy's*
 ' *us*, thou'rt always proving pratticks, thou'rt *Nest.*
 ' no Bairn now; go home, go home, and
 ' make ready my Dinner; I'll be with you
 ' this day at Noon. After that, Sirs, this lit-
 ' tle *Zaccheus* began to say his Prayers Even-
 ' ing and Morning, as honest old *Joshua* did
 ' in my Text: *As for me and my House*, &c. as
 ' if he had said, Go you to the Devil and you
 ' will, and I and my House will say our Prayers,
 ' Sirs, as *Zaccheus* and the rest of the Apostles
 ' did.

Another time preaching in *East-Lothem*, he
 told them the great danger of hearing the
 Curates, in these words;

Sirs, if ever you here these Rogues, you will cry

K

out

one of the falsest Knaves first, and say, Come
hither, Sirrah, he will not call my Lord, do
you remember how you put out * like a sweet * *Such.*
Saint of mine upon such and such a day? Sir-
rah, do you mind how you persecuted one of
my precious Saints that was Preaching my
Word! Come, come, Sirrah stand there at my
left hand, thou and the Devil shall together
even now.

There is nothing more ordinary among the
Generality of their Preachers, than to tell
that Christ did not set his foot in *Scotland* this
eight and twenty years; or this, I brought a
stranger to you now, and a very great stranger
indeed, this many a year; would you know
who it is; it is Christ, Sirs, * hadd him fast * *hold.*
then, for if once he get out of *Scotland* again,
it's like he'll never return.

It is very well known in *Perthshire*, that one
of their Rabbies Preaching at *St. Johnstone*, or
thereabout, a little before the Battle of *Killic-
krankie*, upon these words, *Resist the Devil, and
he will flee from you*; he begins very gravely af-
ter this manner, (*Humph*) my beloved, you are
all here the day even for the fashions cause,
but wot ye who is amongst you the day? Even
the meikle horned Devil, tho' you cannot see
him, yet I do: I see him, Sirs, by the Eye of
Faith; but you'll say, now that we have him
here, what shall we do with him, Sirs (*Humph*)
what way will ye destroy him, some of you
will say we will hang him; ha, ha, my belo-
ved, there are not so many tows in all the Pa-
rish as hung him; besides, he's as light as a fea-
ther. What then will ye do with him? For
he will not hang. Then some of you will say,

we will drown him. (Humph) my beloved there is too much cork in his Arfs, he's as fouple as an Eel, he will not sink. Others of you will say, we will burn him, Na, na, Sirs, ye may scald your selves, but ye cannot burn him, for all the fire in Hell could never yet singe a hair on his tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it; what way will this be, Sirs? We shall even shoot him. Wherewith shall we shoot him? We shall shoot him with the Bible. Now, Sirs, I shall shoot him presently, so (presenting the Bible as Soldiers do their Musquets) he crys out, *Touff, Touff, Touff*. Now he is shot, there lies the foul thief as dead as a Haron.

Some Eye-witnesses report of another that was to give the Sacrament of the Lord's Supper, such as they can give, and having got into the Pulpit, he looks about him, and says, Sirs, I miss some body hear to day, I miss Christ hear the day, but he promised to be hear the day, I think he will be as good as his word; however I will go out and see if he be coming: He at this went out of the Pulpit; and staying out some little time, he comes in and tells them, Now, Sirs, Christ is coming, I saw him on his White Horse coming to you: Now what entertainment will you give him? I will tell you, Sirs, Will you get among you all but * one Pint of Faith, a Gill of Grace, and a

* Two English Quarts.
* English Point.

* Mutchkine of Sanctification, and this will make a good morning draught for him.

In the *Mers* there was a Communion given lately, and as it is ordinary, there is a Discourse for every Table. One of the Preachers that's most cried up for his Eloquence, said
You

You that are Wives ye will be saying ordinarily when ye meet, Cummer, have ye spun your Yarn yet? But alas, I fear there are few of you that have spun a Wedding-garment for Christ the day. But Christ will be among you and see who is his well busked Bride, he'll say to them that have not on their Wedding-garment, Is that nasty Slut there my Bride? Shame and lack fall that Bride: Go nasty Slut, sway'd away to Hell.

It is ordinary among some Plebeians in the South of *Scotland*, to go about from door to door upon New-years Eve, crying *Hagmane*, a corrupted word from the *Greek* *αγια μην*, which signifies the Holy Month. *John Dickson* holding forth against this Custom once in a Sermon at *Kelso*, says, Sirs, do ye know what *Hagmane* signifies? It is the Devil be in the house, that's the meaning of its *Hebrew* Original.

Another time he told his Hearers what an Idolatrous Church the *English* Church is, for lay two Eggs in a Dish, and the one is not so like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a Minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensick rhapsody for an hour and an halfs time on the third of *Matth*. *This is my beloved Son in whom I am well pleased: All the Graces of the Spirit* (said he) *are mysteries, faith is a mystery, there is a faith that is not saving, but that's no mystery; I believe if I should ask any of you whether or no ye believe the words that I read to you, you will all say (Hum) we all believe that. Sirs, the Devil does more, and yet he is not saved, nor like to be in haste.*

This is a passage of our Saviour's Transmigration, Sirs, (says he) It tells how our blessed Saviour was reformed like an Angel of light, when his Disciples saw that Glorious sight, they were all like a Country-man that had never tasted outlandish wine before, the wine runs up into his head, and make him dizzie; so the Disciples were dizzie, the 17. v. They knew not what they said, that is they were dizzie. From the words we learn this note of Doctrine, That Christ he is lovely. O he is lovely, O he is lovely. First as he is the Son of God, 8. Prov. v. 15. By me Kings reign, and Princes decree Justice: That is lovely Christ hath authority over all the Kings of the world. The Great Turk can do nothing without him. The meikle Diel and the black Pape can do nothing without him. There were a pack of Deels limbs a year or two ago here, and they thought forsooth all would be their own, and now lovely Christ in his Providential Providence is like to disappoint them all, and who kens but they'll come begging Pease and Portage at our doors yet.

Christ is lovely as he is Mediator, cut him all in pieces from head to foot, every bit of him is lovely. They'll tell you now the young Prince is banish'd Britain, but I'll tell you of a young Prince that has been banished Britain these 28 years by the incoming of the perjur'd Prelates and drunken Curates; lovely Christ is that young Prince, and now he is like to come back again to get his Crown: O take him now, now when he is coming with a whip in his hand to scourge out the cursed Curates, &c. This was preached in the Parish of Smal-lum in Teviotdale, and the effect of this preaching followed the next Sabbath, for the rabble came and pulled the Minister out of his Pulpit in the time of his Sermon. One

One Mr. Thomas Ramsay in Mordington within the Shire of Berwick, said in a Sermon upon the foolishness of Preaching, these words *There are two sorts of Preaching, Sirs, there's a Gentle-manny Preaching, and a common-manny Preaching; for Gentle-manny Preaching they'l feed you up with penny whistles, or * Nigg-nays bonny wallies:* ^{* Childrens Toys and Rattles.} At which he perceiv'd one of the Commons laugh. He points out to him, and said, *Man, do not thou think to * gull one of God's Ministers:* ^{To flout.} that way, lift up your bonnet off your face, think no shame of your shape.

*I tell you, Sirs, there is a Gentle-manny Preaching and Common-manny Preaching; I will give you common-manny, Preaching, Sirs, I will give you milk-pottage, and this will make you bonny fat and lusty in your journey to heaven. Ye * ken Sirs,* ^{* Know.} *ye ken, to my great grief, I may say ye ken no: But I tell you there is Gentle-manny preaching, and a common-manny preaching. There are three sorts of men that despise common-manny preaching, first the Politician. 2. The Gallant. 3. The Ignorant man.*

*First, for the Politician he will go Twenty Miles to hear a Gentle-manny Preaching, what Cares he for common-manny Preaching? 2ly. for the Gallant give him a Glass of Wine to Drink, and give him a Lady to Kiss, and what cares he for Preaching? 3ly. For the ignorant man give him a * Cogful* ^{* Deep Dish.} *of * Brose to his belly, and a pair of * Breks to* ^{A strong Pottage.} *his arse, what cares he for Preaching. A little thereafter he saw a little Child looking to* ^{* Breaches.} *and fro, he said, Sit still little Rogue, else I'll cut a lug out of your head, Sirrah. O the glorious days of the Gospel, the very * wie-ones, were then* ^{* Little Children.} *so serious that they would * rugg Christ out of my* ^{* Full.} *heart,*

* Too familiar.

heart, but now they are all bandy-fac'd, they look as if the Curates and their Mothers were * over great.

This was written from his own Mouth, by a Person that is ready to declare the verity of it, were he to die just after.

Mr. John Veach in *Wool-struthers*, in a Non-sensical and incoherent Discourse, at the opening up of a *Presbyterian* Synod at *Jedburgh*, said ' That one duty of Ministers was not to preach ' close and neat Discourses; his reason was ' this, Men use not to bring the Spits and the ' Racks to the Table, when they bring the ' meat to it.

* Child.

There are many in *Edenburgh* who heard Mr. James Kirton in a Sermon concerning *Joseph and Mary*, say, ' The first Night, saith he, ' that they met together, he laid his Hand on ' her Belly, and found her with * Bairn, The ' honest Man turn'd very angry, and would put ' her away, as any of us all wou'd have done, ' had we met with the like; and who is it that ' ever would suspect that Holy Ghost should ' have another Man's Wife.

One Mr. John Heburn, Lecturing on the Second Psalm, told, ' That there was a Dialogue betwixt the Father and the Son in ' Heaven, the Son said, Father will you give ' me my portion now? Your Portion, Son, said ' the Father, indeed shall you; thou hast been ' a dutiful Son to me, thou never angered me ' in thy days; What portion will you have, ' Son? Will you give me poor *Scotland*, saith ' the Son? *Scotland*, said the Father, truly thou ' shalt get poor *Scotland*, and he proved that ' it was *Scotland* he sought, from the 8. ver. I ' shall give thee the outmost parts of the Earth for

‘ *a Possession*. Now, Sirs, *Scotland* is the out-
 ‘ most part of the Earth, and therefore it was
 ‘ given to the Son for a Patrimony.

One Mr. *Mosman* in *Newbotle*, past this
 Complement upon himself in a Sermon. ‘ All
 ‘ the World knows that I am a learned Man,
 ‘ a judicious Man, and a Man that can clear
 ‘ the Scriptures well; but there are some in
 ‘ the Parish that have not such Thoughts for me;
 ‘ as for them I pitty them, for they must be
 ‘ very silly. At that time he was Preaching
 against taking God’s Name in vain, he told,
 ‘ O Sirs this is a very great Sin, for my own
 ‘ part I rather steal all the horned * Nout * *Neat of*
 ‘ in the Parish, before I took God’s Name in *Castle.*
 ‘ vain once.

One Mr. *Robert Steideman* in *Carridden*, told
 once, ‘ that the People of God had many
 ‘ doubts about their Election, for proof of
 ‘ this, see (says he) the 2 Cant. v. 16. *My Be-*
 ‘ *loved is mine, and I am his.*

Another time he told, ‘ That the best of
 ‘ God’s Saints have a little Tincture of Atheism,
 ‘ for a plain proof of this, you may see, says he,
 ‘ *Psal. 14. 1. The fool hath said in his heart*
 ‘ *that there is no God.*

Another time he tells, ‘ that Christ was not
 ‘ Proud nor Lordly, for he rod upon an Afs,
 ‘ which is a * Laigh Beast, and wherefore * *Low.*
 ‘ think ye did he this? It was Sirs, for the
 ‘ conveniency of the Old Wives that followed
 ‘ him, that he might * Kuttle in the Gospel * *Whisper.*
 ‘ in their ears as they went along.

One Mr. *Murry*, Marrying a Couple, call’d
 the Man *The Head*, and the Woman *the Tail*:
In the Name of God then, says he, *I join Head*
 and

and Tail together, Sirs, let no Man ever seperate them.

* Letters
of Arrest-
ments.

The same Person preaching at Haddan, said, *Christ is a great stranger to you these 28 Years, but I have brought him to you the day, Sirs, and if ye will have him, I will take him with * Horning and and Caption for you.*

One Mr. Shields, Preaching at Borthwick, said, *Many had Religion the day, but will have none the morn, their Religion was soon gone like a Womans Virginity.*

* Nasty.

One Wedderburn, Preaching in Irvin, said, *Lord, we have over * Foul feet to come so far benn as Heaven, but yet as broken a Ship has come to Land.*

Mr. Rutherford Preaching at Jedburgh, said, *These 28 years the grass is grown long betwixt Jedburgh and Heaven.*

Mr. William Stuart Preaching lately in Forres upon these words, *Our God is a Consuming fire,* said, ‘ Sirs I will explain these words in a very homely manner, There was a Godly Man of my acquaintance, Sirs, he had a young Bairn that was Dying, and he comes to him and said, *Sandy, now my Cockie, believe in God now, for ye will not live long; No, no,* said the Bairn, *I will believe in God, for God is a Boo; but I will believe in Christ, for he is sweet, Dady, and he is good. Now, ye may by this see, Sirs, that God without Christ is a Boo. Boo is a word that’s used in the North of Scotland to frighten crying Children.*

Mr. William Vetch Preaching in Linton in Teviotdale, said, ‘ *Our Bishops thought they were very secure this long time:*

Like

*Like Willie Willie Wastel,
I am in my Castel,
A the Dogs in the Town,
Dare not Ding me down.*

' Yea but there is a Doggie in Heaven that has
' dung them all down.

Another Preaching of the Dialogue betwixt
God and *Adam* after his Fall. ' *Adam* (said he)
' went to hide himself. God comes to him, and
' said, where art thou, Man? I am * *Courring* * *Abscond-*
' here, Lord : I'll hazard * twa and a plack, *ing.*
' faith God, there is a * *whap in the Kape Ede,* * *Two*
' has thou been at * *Barn-breaking Ede,* come *pence half-*
' out of they holes, and thy bores here *Ede.* * *All's not*
penny.

Mr. *James Kirkton* told several times in his *well.*
Sermons at *Edenling*, ' That the Devil had his * *Mischief-*
' *Kirk Government* as well as God, and would *doing.*
' ye ken what a Government it is, indeed it is
' a *Presbyterian Government*, for he has his
' Minister and his Ruling-Elder ; his Minister
' is the Pope, and his Ruling-Elder is the
' King of *France.*

The same Man once speaking of the Evils
of the Tongue, said, ' Your Tongues, Sirs,
' are as foul as a Dog's Tongue, when he licks
' * *Skitter* ; before God, it's true : But do not * *Thin*
' take this out of the House with you, Sirs. *Dung.*

Mr. *Matthew Selkirk* preaching against keep-
ing of Days, said, ' They that keep * *Youle* * *Christ-*
' Day, Sirs, deny that Christ came in the Flesh, *mas.*
' and are rank *Jews* ; and they keep that Day
' in Commemoration of *Julius Caesar* the chief
' of the *Jews.*

Dr. *Hugh Kennedy* Moderator of the General
Assembly, being about to Christen a Child in
the

the Colledge-Kirk, looked about him, and said, ' Look Sirs, and see the Devil painted ' in that Bairns face, but we shall do the best ' we can to Conjure him out. I shall shortly ' nail his lug to Christ's trone, till from a Calf ' he grow up to an Ox to draw in Christ's ' Plow.

Mr. *Arskine* in the Tron-Church, said, ' That the work of the Lord is like to be ru- ' in'd, for there are two sorts of People that ' have taken their hands from the work of the ' Lord. First the Malignants that never laid ' their hands to it. 2ly, the Court-Party: But ' you Lasses and Lads put your shoulders to ' that work, take a good lift of it, for it will ' not break your Backs; and ye can never use ' your Backs in a better work.

One Mr. *Robert Gourly* Preaching of the Wo- man of *Canaan*, how our Saviour called her Dog, told, ' Sirs, some of you may think that ' our Saviour spake very improperly, for He ' should have called her a Bitch; But to this ' I answer, a Dog is the Masculine or Feminine ' Gender, there is a He-Dog, and a She-Dog. ' But you will ask why he did Miscal the Poor ' Woman, and call her a Dog? There are ' God's Dogs, and the Devils Dogs, she was ' God's Dog, not the Devils Dog.

Mr. *Shields* in a Sermon at *Aberdeen*, told the People, ' the only way to hold a Fast * Gripe ' of Christ, was to entertain him with three ' Liquors of three sundry * Bickers, you must ' have a pint of hope, three pints of Faith, and ' nine pints of hot, hot, hot burning zeal.

One Mr. *Strange* preaching on *Act. 2. 37, 38.* before several Ladies of the best Quality of
our

* *Hold.*

* *Wooden
Cups.*

our Kingdom, *They were pricked at their hearts,*
 ' said, Some of you are come hither the day
 ' to get a prick, I fear few of you have gotten
 ' a prick, but some of you may get a prick
 ' within a short time. And seeing some laugh,
 ' he said, Do not mistake me, Sirs, It is not a
 ' Natural prick I mean, but a prick at the
 ' heart. I mean not the pricks of the Flesh,
 ' but the pricks of the Spirit, the sweet prick
 ' of Conscience.

One Mr. *James Wilson* now in *Kirkmeddon* in
Galloway, told, ' That Faith had wonderful
 ' effects, *For by Faith, Noah saw the Deluge be-*
 ' *fore it came.* But I will tell you a far more
 ' wonderful effect of Faith than that, *John the*
 ' *Baptist* saw Christ through * twa wymbes, was * *Two*
 ' not that a clear ey'd little one, Sirs? *Wombs.*

One Mr. *Melvin* being sent by the Presbytery
 to the Parish of *Monzie* in *Struthern*, to pre-
 pare the People by a Sermon for Receiving a
 Presbyterian Minister in the place of Mr. *Drum-*
mond, a person of great Learning, who was de-
 prived at the false suggestions of a Weaver in
 that Parish, (whom he saved from the Gibbet
 in King *Charles* the Second's time) the said Mr.
Melvin Lecturing on this Text, *Touch not mine*
Anointed, and do my Prophets no harm, said,
The Kings and the great Folks, and the cursed Bi-
shops, forsooth, were seeking to destroy God's own
People, but as stark as they were, God is starker,
and bad them bide back, bide back, (pointing
with his finger) this is my Folk, they are none of
your Folks, and so God keep'd his own poor People,
Sirs, except some few that were Hang'd; but Oh
Sirs, it's a sweet, sweet Death to go off the Gallows
to God for the holy Covenant. But for these cur-
sed

fed Bishops and Curates, Sirs, that were leading many poor Souls to Hell this long time, Sirs, ye see they are now put out, they are put out, yea they are e'en trampled under our feet. This is attested by a Person that then liv'd within two Miles of the place, and heard him.

Mr. Areskine in the Trone-Church propos'd in a Sermon, *What is the new Man?* He made this Learned Answer in a melancholy long tone, *It is the new Man.* Mr. Kirkton lately in the Church he possesses at *Edinburgh*, began his Sermon thus, *Devil take my Soul and Body.* The People startling at the Expression, he anticipates their wonder with this Correction, *You think, Sirs, this a strange word in the Pulpit, but you think nothing of it out of the Pulpit; but what if the Devil take many of you when ye utter such Language?* Another time Preaching against Cockupps, he told, *I have been this Year of God Preaching against the Vanity of Women, yet I see my own Daughter in the Kirk even now have as high a Cockupp as any of you all.* Another time giving the Sacrament of the Lord's Supper in *Crammond*, at the breaking of the Bread, he told the participants, *Take, Eat, Sirs, your Bread is Baken;* and that was all the form he us'd, as one of the Communicants told me the day after.

A Presbyterian Preacher in the Parish of *Killpatrick-Easter*, above *Glasgow*, in whose Parish there is one Captain *Sanderson*, a Church of England man, who is look'd on there by them as a rank Papist; he once went to Church to see their way. The Preacher seeing him in Church, took a † Fourteen out of his Pocket, and held it up before the Congregation, expressing these words.

† Piece of
Money.

words. *Here I take instrument in the hand of God, that tho' a man be pardon'd of all his Original and Actual sins, yet if he neglect to attend our Fast, he shall never go to Heaven.* The Preacher owns what he said and did; and the Captain desires the thing to be publish'd in his name, he being ready to justify it upon any occasion.

Mr. *William Moncrief*, in Summer last, Preaching in the Church of *Large* in *Fife*, the first thing he pretended to prove, was, *That all his Hearers were Atheists and Reprobates.* And having demonstrated that, as he said, from that *Psal.* on which he Lectur'd: He proceeded next to his Sermon on this Text, *NOW is the accepted time, now is the day of Salvation;* on which he said, *The Jews had their Now, and the Papists had their Now, but ah now they have no Now, for the Gospel is for ever hid from their Eyes.* Scotland, poor Scotland had a gracious Now in the glorious days of the Covenant, when Christ was freely forc'd upon them; but alas, this Land breaking the Covenant had brought darkness upon it, for many Years last; but yet God has been pleas'd at least to shine through the Cloud of Prelatical, which is worse than Egyptian darkness, and to give us another Now; that is, to offer us again his Covenant and the Foundation of it, his Gospel; for which ye are all heartily to be thankful, for that is your Now.

And you would know now, how to express your thankfulness, I'll even tell you now, Ye must do it by banishing out of the Covenanted Land, all the Enemies of God, the Prelates, the Curates, and all their Adherents: Ye must not converse with them, but smite them Hip and Thigh; ye must root the Philistines quite out; ye must hate them, and Persecute

secute them, and that upon pain of Damnation; for if ye neglect it now, your Now is past for ever: Now Sirs, ye must not think this strange Doctrine, for I can prove it by plain Scripture, for did not God frequently command his People to cut off the Cananites Root and Branch; and did not David positively hate and curse the Prophane and Wicked who were God's Enemies.

‘ But ye’ll say to me Sirs, that Christ desired us to Love our Enemies: that’s true indeed, but there’s no word of God’s Enemies there; mark that Beloved; tho’ we Love our own Enemies, yet we are bound to hate God’s Enemies; that is, all the Enemies of the Covenanted Cause. This was heard by several Sober and Judicious Persons, who were heartily sorry to hear the Scriptures so basely perverted, who immediately after the Sermon wrote down this Account, sent them to me attested under their Hands.

About two years ago, Mr. Shields, who is Chaplain to my Lord Angus’s Regiment, being with the said Regiment at the Town of Perth, and hearing that the Colonel to an English Regiment, which had been in that Town the week before, had made his Chaplain to read the English-Service upon the Sunday before, in the Church to his Soldiers: Shields upon this occasion thought to Rail highly against the Church of England and its Liturgy; among other things he said, That there was no difference betwixt the Church of England and the Church of Rome, but that the one said Mass in English, and the other in Latin; and that upon the matter they were both indeed equally Idolatrous; and yea know Sir, that according to God’s Law, all Idolaters should

should be Stoned to Death ; alas, all the water in
 * Tay will not be able to wash away the filth of ^{* The name}
 that Idolatry, with which the Walls of this Kirk ^{of a great}
 was last Sunday defiled ; ah, the Service Book ^{River} which was
 has polluted and made it smell Rank, † and strong ^{shes the}
 of the old Whore of Babylon. ^{Walls of}
 that City,

Mr. Kirkton preaching in his Meeting-house
 in the Castle-hill of Edenburgh, adduced several
 Instances of the Poverty of the People of
 God ; amongst others he had this remarkable
 one, Brethren, says he, Criticks with their † † Trifles.
 frim frames and whytie whaties, may imagine a hun-
 dred reasons for Abraham's going out of the Land
 of Caldea, but I will tell you what was always my
 Opinion, I believe Abraham, poor Man, was forced
 to run out of the Land of Judea for Debt

Another Sunday before several Gentlemen,
 who told me the Story so soon as thy return'd
 from Church, preaching on the All-sufficiency
 of God, he told his hearers, ' That they might
 ' make out of God what they pleased, Hose,
 ' Shoes, Cloaths, Meat, and Drink, &c. One
 ' says he, may have a good Stock, but he can-
 ' not get it out of his Friends hands when he
 ' needs it ; he must pursue him first before the
 ' † Lords of the Session ; Registrate his Bond, † Raise an
 ' get a charge of Horning, and at last take ^{Action be-}
 ' him with Caption ; but no Man ever needed ^{fore the}
 ' to Registrate Gods Bond, or take him with ^{Judges}
 ' Caption except Jacob, who took him once ^{and Arrest}
 ' with Caption at the side of a Hill, and he got ^{him.}
 ' a broken Leg for his pains,

Once in the Monthly Fast-day, I heard him
 my self discourse to this purpose, after he had
 read his Text, which if I rightly remember,
 was, In that day I will not regard their Prayers

nor their Tears, &c. ' In speaking to these words, says he, I shall shew you five lost Labours, three Opportunities, three Fears, three Woes, three Lamentations, three Prophecies, and a word about poor Scotland: ' For the three Fears, the first is a great Fear, ' and that is, least this King give us not all ' our Will. The second is a very great fear, ' and that is, if we should get all our Will. ' I fear we should not make good use of it. ' The third Fear is the greatest of all, but I ' must not tell you that fear, Sirs, for fear it should fear you all to hear it. All the Town knows that this is true, and that he never Preaches but after this ridiculous manner.

† Stark-
mad.

I heard one Mr. Selkirk in a Sermon he Preach'd in the Church of *Inverask*, say, Sirs, *Drink, Whore, Debauch, and run* † Redwood through the World, yet if you have as much time as to take hold of Christ in your last gasp, I shall pawn my Soul for yours. It may seem incredible, that one who ever heard of Christianity, should have us'd such an Expression; but it made such an impression on the Peoples Minds at that time, that I believe their is hardly one of them who have forgot it to this hour; and consequently, all of them will be ready to Vindicate the truth of what I here relate.

One preaching in *Preston-pans*, upon *Joshua's* making the Sun to stand still, resolving to make a very Learned Discourse, began thus, ' Sirs, says he, you'll may be ask me how *Joshua* could make the Sun to stand still? To ' that I answer, it was by sifting of the motion of *Primum Mobili*, commonly called the ' *Zodiack Line*; but as to the, *Quomodo*, it's ' no

‘ no great matter; but that the Story was true, we have reason to believe from the Heathen Writers; for it was told by them for a bawdy tale, how *Jupiter* made a Night as long as two, that he might get a longer time to lye with *Alemena*.

Mr. *Arskine* in the *Tron-Church*, Preaching on these words, *Cry aloud and spare not*; told his People, ‘ There were three sorts of Cries: ‘ There is the cry of the Mouth, says he, *Psal.* ‘ 104, *The young Lions roar after their prey,* ‘ that is with their Mouth. The cry of their ‘ Feet, *I will run the ways of thy Commandments,* ‘ that is the cry of the Feet: And the cry of ‘ the Eye, *They looked on him and were lightened;* ‘ that’s the cry of the Eye: if we would ‘ go to Heaven, we must not only cry with ‘ our Mouth, but likewise with our Hands, ‘ Feet, and Eyes.

The same Mr. *Arskine* said in another Sermon, ‘ What Sirs, if the Devil should come ‘ with a Drum at his side, saying Hoyes, ‘ hoyes, hoyes, who will go to Hell with me ‘ Boys? Who will go to Hell with me? The ‘ *Jacobites* would Answer, We’ll all go, we’ll ‘ all go.

Mr. *James Kirkton*, Preaching on *Jezabel*, said, ‘ That well favoured Whore, what became of her Sirs? she fell over a Window, ‘ Arse over Head; and her black bottom was ‘ discovered; you may all guess what the Beholder saw, beloved a black sight you may ‘ be sure.

One Mr. *Mair* a *Presbyterian* Preacher, Son to Mr. *John Mair*, the Episcopal Minister in *Towch*, being desired by his Father to Preach

for him ; the Son said, ‘ He would or could
 ‘ not Preach in their Churches, because they
 ‘ were Polluted, but was content to Preach in
 ‘ a Fire-house ; This was provided for him
 ‘ and the Company (whereof his Father was
 one) being convened he said, ‘ I will tell you
 ‘ a sad truth Sirs, you have been driven to Hell
 ‘ in a Coach this Eight and Twenty years,
 ‘ and that old Stock my Father (pointing to
 ‘ him) has been the Coachman.

Mr. Kirkton in *October* last, preaching on
 Hymns and Spiritual Songs, told the People,
 ‘ There be four kinds of Songs, Profane Songs,
 ‘ Malignant, Allowable, and Spiritual Songs.
 ‘ Profane Songs, *My Mother sent me to the Well,*
 ‘ *she had better gone her self, for what I got I dare*
 ‘ *not tell, but kind Robin Loves me.* Malignant
 ‘ Songs, such as, *He, Ho, Gillichrankie, and*
 ‘ *the King enjoys his own again ;* against which
 ‘ I have not must to say. *Thirdly,* Allowable
 ‘ Songs, like *Once I lay with another Man’s Wife,*
 ‘ Ye may be allowed Sirs to sing this, but I
 ‘ do not say, that you are allowed to do this,
 ‘ for that’s a great deal of danger indeed.
 ‘ Lastly Spiritual Songs which are the Psalms
 ‘ of *David ;* but the Godless Prelates add to
 ‘ these, *Glory to the Father,* the worst of all I
 ‘ have yet spoken of.

The same Kirkton in *March* the Year before,
 that, in a Sermon upon *Come unto me all ye*
that are heavy and weary laden, expressed him-
 self thus ; ‘ Christ Invites none to him, but
 ‘ those that have a great Burthen of Sins upon
 ‘ their Back : Ay but Beloved, ye little kin
 ‘ what Christ is to day ; What Crafts-man do
 ‘ you think him now ? Is there none of yon all
 ‘ can

‘ can tell me that, Sirs? Truly then I must
 ‘ e’en tell you; Would you ken it now? In a
 ‘ word then, he is a † Tinklar, and you may † *Tinkar.*
 ‘ here him crying about to day, *Have ye any*
 ‘ *broken Hearts to mend, bring them to me and I’ll*
 ‘ *soder them*; that is to give them Rest, belov-
 ‘ ed, for that’s the words of my Text.

Mr. Arskin, in *January* last, holding forth
 in the *Tron-Church* concerning *Noah’s Ark*, said
 that the *Wolf* and the *Lamb* lodged most peacea-
 bly together in it; and what do you think was the
 reason of this, *Beloved*? You may think it was a
 strange thing, and so indeed it was Sirs, but it was
 done to fulfill that Prophecy of *Isaiah*, Sirs, The
Wolf and the *Lamb* shall lye down together;
 there’s a plain reason now for it Sirs.

On *Sunday*, in *January* last, immediately
 after the King had recommended to the General
 Assembly, a *Formula*, upon the Subscribing
 whereof, by the *Episcopal Presbyters*, he desired
 they might be re-admitted to the publick Ex-
 ercise of the Ministry, I heard one Mr. *Webster*
 a noted Professor of the *New Gospel*, Lecturing
 upon *Psal. 15*. On the 1st. Verse he said,
 ‘ That none but God could answer the *Psal-*
 ‘ *mists* Question there, and therefore said he,
 ‘ it does not belong to any Earthly King,
 ‘ Prince, or Potentate to determine who should
 ‘ be Officers in God’s House, or to prescribe
 ‘ Terms of Communion to his Kirk: On the
 ‘ 2^d Verse, he said, That it was necessary for
 ‘ God’s People to walk uprightly; that is,
 ‘ said he, never to betray the Cause of Christ’s
 ‘ Kirk for fear of Great Men: Our way to
 ‘ God’s own way; and sure to stand stiff in
 ‘ that, is the best way to please God, and even
 ‘ great

' great Men, at the long run : On the the 3d.
 ' Verse he appealed to the Consciences of his
 ' hearers, If *Scots Presbyterians* were not a Ho-
 ' ly, Harmless, Innocent, Sincere, Modest,
 ' and moderate People, and whatever is said
 ' to the contrary, are but Lybels, Lies, and
 Slanders : On the 4th. Verse he said, ' That
 ' the Prelates Curates, and Malignant Coun-
 ' sellors are the vile persons spoke of there,
 ' and whom all that fear God are bound to
 ' Contemn and Despise ; especially (*said he*)
 ' because they have sworn to the hurt of the
 ' Kirk, in taking the Oaths of Allegiance and
 ' Supremacy, the Test, and the Oath of Cano-
 ' nical Obedience, and now think to expiate
 ' all this, by Subscribing a bare foolish *Formula*,
 ' because King *William* forsooth, has sent it to
 ' us ; as if the *Presbyterians* ought to admit or
 ' allow any Form but the Covenant.

About that same time, I mean in *January*
last, Mr. *Frasor* of *Bray*, at *Edenbrugh* at the
 new Kirk pretending to preach upon this Text
 of the *Revelation*, *there was joy in Heaven, Mi-*
chael and his Angels fought against the Dragon
and his Angels : ' *Michael and his Angels*, why
 ' no good Christian can doubt, but by this we
 ' are to understand Christ and this Kirk ; and
 ' by the *Dragon and his Angels* is plainly meant,
 ' the Prelates and Curates : you see from this
 ' then Sirs, betwixt whom this War and this
 ' Fighting was in Heaven ; and since they Fight
 ' in Heaven for this Cause of the Kirk, why
 ' should we not fight for also upon Earth ?
 ' What needs our Kirk be affraid of Kings,
 ' they are but Men ; but we have Christ to
 ' fight for us, and we are his Angels, and must
 fight

fight with him till we destroy the *Dragon-Prelates* and their *Curate-Angels*.

‘ Ah Sirs, you read (*says he*) that this Dragon’s Tail swept down a third part of the Stars of Heaven, I have a sad thing to tell you now Sirs, Alas this Dragon’s Tail has swept the *North of Scotland*, for few or none of Christ’s Ministers are to be found there.

The same *Frazer* of *Bray* preaching at a Conventicle in the beginning of King *James’s* Reign, began his Discourse thus ; *I am come here to Preach this day Sirs, in spite of the Curates, and in spite of the Prelates their Masters, and in spite of the King their Master ; and in spite of the Hector of France his Master, and in spite of the Pope of Rome that’s both their Master ; and in spite of the Devil that’s all their Master.*

S E C T. IV.

Containing some few Expressions of the Presbyterian Prayers.

MR. *James Kirkton* said once in his Prayers, ‘ O Lord restore our Banished King, Lord restore our Banished King ; do not mistake my meaning, Lord, it is not King *James* whom thou hast rejected, that we seek, it is King Christ that has been a stranger these many Years in poor *Scotland*.

It is reported of Mr. *Robert Blair* at St. *Andrews*, that he had this expression in his Prayers, ‘ Lord, thou are a good Goose, for thou art still dropping. And several in the Meeting-houses of late have made use of it. To which they add Lord, thou rains down * middings *Dunghills* of Blessings upon us. L 4 Mr.

Mr. *Anderson* Phanatick, Preaching in *Pertshire*, in a Prayer, said, ' Good Lord, it is told us, that thou knows a proud Man by his looks as well as a Malignant by his Works; but what wilt thou do with these Malignants? I'll tell thee Lord, what thou wilt do, even take them up by the Heels * reest them in the Chimbney of Hell, and dry them like Bervy Haddocks Lord take the Pistol of thy Vengeance, and the Morter-piece of thy Wrath, and make the * Hairns of these Malignants a hoge podge, but for thy own Bairns, Lord feed them with the * Plumdames and Raisons of thy Promises, and e'en give them the Spurs of Confidence, and Boots of Hope, that like new † spean'd fillies they may * loop over the fold-dikes of Grace.

* *Smoke.*
* *Brains.*
* *Pruins.*
† *Weaned.*
† *Jump.*

A learned Divine of that Sett, at *Pitsligo* in his publick Prayer this last Summer said, ' O Lord, thou'rt like a * Mousie peeping out at the hole of a Wall, for thou sees us but we see not thee.

* *Little Mousie.*

Mr. *William Moncrif* (whom I named before, page ———) after his Sermon in Summer last, at *Largo* in *Fife*, In the Intercession of his Prayer said, ' O God establish and confirm thy Church in *Scotland*, and defend her from her bloody and cruel Enemies Popery and Prelacy: O Lord prosper thy Reformed Churches of *Portugal* and *Piedmont*, and of the rest of the *Low Countries*; and carry on thy work which is begun in *Ireland*; and sweet good Lord, finally begin and carry on a work in *England*.

Mr. *Shields* preaching near *Dumfries*, in his Prayer for King *William* said, ' Good Lord bless him

‘ him with a stated opposition in his Heart to
 ‘ the Antichristian Church of *England*, and
 ‘ with Grace to destroy all the Idolatry and
 ‘ Superstition of their Foolish and foppish Wor-
 ‘ ship ; and bless all the people of the Land Lord
 ‘ with Strength, Zeal, and Courage, throughly
 ‘ to reform the State as well as the Church in
 ‘ these Kingdoms ; that they may be united in
 ‘ the Bond of the *Solemn League and Covenant*,
 ‘ and purified according to that Pattern in the
 ‘ Mount, which we and our Posterity are all
 ‘ sworn to.

Mr. *John Welsh* pray’d, ‘ Lord we are come
 ‘ hither, a pack of poor Beggars of us the day,
 ‘ Alms to the poor blind here, for God’s sake,
 ‘ that never saw the light of the Gospel ; Alms
 ‘ to the poor deaf here, that never heard the
 ‘ joyful sound ; to the poor Cripples that have
 ‘ their Legs, the Covenant broken by the Bi-
 ‘ shops. Lord pitty thy poor Kirk the day,
 ‘ poor Woman, sad is she Lord, send her a
 ‘ lift, and God confound that filthy Bitch, that
 ‘ Gumgal’d Whore, the Whore of *Babylon*.

One Mr. *Hustone* said, ‘ Lord give us Grace,
 ‘ for if thou give us not Grace we shall not
 ‘ give thee glory, and who will win but that
 ‘ Lord ?

One *Borlands* in *Gollomshiels*, a Blasphemous
 ignorant Blockhead, said in his Prayers before
 Sermon, *Lord, when thou was Electing to Eter-*
nity grant that we have not got a wrong cast of
thy hand to our Souls.

Another time praying at *Eedburgh*, he said,
 ‘ Lord confound the Tyrant of *France*, God’s
 ‘ vengeance light on him, the Vengeance of
 ‘ God light on him, God’s Vengeance light on
 ‘ him :

him But if he be of the Election of Grace Lord
 save him : Lord confound the Antichristian
 Crew in *Ireland* : indeed Lord, for the great
 † K. James † a man that heads them, God knows we wish
 was then in † not his Destruction, we wish him repentance
 Ireland. † of his sins, but not the rest : As for the
 Crew of the Church of *England*, that's gone
 in to fight against them, they are as profane
 a Crew as themselves Lord ; but thou can
 make one man destroy another for the Interest
 of the People of God, and give God's people
 Elbow-room in the Land.

One who is now a Head of a Colledge, and
 is lookt upon by the party as their great Advoca-
 cate and Oracle, in a publick Congregation
 at *Edinburgh*, 1690. In his Prayer had these
 words, which one that heard them, and imme-
 diately committed them to Writing, shewed
 to me ; ' O Lord give us, give us, good Lord :
 ' But Lord, you'll may be say to us, Ye are
 ' always troubling me, what shall I give now ?
 ' But Lord, whatever thou says, we know that
 ' thou in thy heart likes such trouble ; and
 ' now I'll tell thee what thou should give us
 ' Lord, I'll not be greedy nor † misleard now
 † I'll man- ' Lord, then only give us thy self in earnest of
 ner'd. ' better things.

' Good Lord, what have ye been doing all
 ' this time, where have you been this Thirty
 ' year ? What good have ye done to your poor
 ' Kirk in *Scotland*, that has been so many years
 ' spurgal'd with Anti-christ's riding her ; she
 ' has been so long lying on her back, and sad-
 ' led defiled ; and many a good list have we
 ' lent her ; O kow often have we put our
 ' Shoulders to Christ's Cause, when his own
 ' *back

* back was at the Wall: To be free with * *When he*
 ' you Lord, we have done many things for *could not*
 ' thee that never enter'd in thy Noddle, and *stand with-*
 ' yet we are content that thou take all the glo- *out a Sup-*
 ' ry ; is not that fair and kind. *porter.*

' It's true good Lord, you have done † gelly † *Pretty.*
 ' well for *Scotland* now at last, and we hope
 ' that thou hast begun, and will carry on thy
 ' work in *England*, that stands † muckle in † *much in*
 ' mister of a Reformation: But what have you *need.*
 ' done for *Ireland*, Lord? Ah poor *Ireland*!

' (then pointing with his Finger to his Nose,
 ' he said) I true I have nick'd you there Lord.

' O God, thou hast bidden us pray for
 ' Kings, and yet they have been always very
 ' troublesome to thy Kirk, and very † fassious † *Trouble-*
 ' Company Lord; either make them good, or *soms.*
 ' else make us quit of their Company. They
 ' say that this new King thou hast sent us,
 ' takes the Sacrament kneeling, and from the
 ' Hand of a Bishop: Ah, that's black; that's
 ' foul work! Lord deliver him from Papacy
 ' and Prelacy, from a *Dutch* Conscience, and
 ' from the heartedness of the *Stewards*; and
 ' let us never be † *trysted* again with the
 ' bag and baggage of the Family, the black band † *Encoun-*
 ' of Bishops to trouble and lord it over thy *tered.*
 ' Church and Heritage. Good Lord, send back
 ' our old King of poor *Scotland*, restore him
 ' to his Throne and Dignity, to his absolute
 ' Power and Supremacy, from which he has
 ' been so long and so unjustly banished; Lord
 ' you ken what King I mean, I do not mean
 ' King *James*, nay forsooth I do not mean him,
 ' I mean Lord you ken well enough what I
 ' mean, I mean sweet King Jesus, that's been
 long

‘ long kept out of this his own Covenanted
‘ Kingdom ; by the Bishops and Godless Act of
‘ Supremacy.

‘ Lord I have many more Tales to tell you,
‘ and many sad Complaint to make of our Go-
‘ vernours and great Men, and of the Malig-
‘ nants and *Dundee’s* men ; and many Pardons
‘ to ask for a broken Covenant, and a backlid-
‘ ing Ministry, but I must refer them all, till
‘ you and I be at more leisure ; and I will not
‘ end without that old musty Prayer that they
‘ now call our Lords.

Mr. *Robert Kenedy*, Brother to the very
learned and moderate *Huge Kenedy*, the Mode-
rator of the *General Assembly*, once praying at a
Conventicle at *Childsdale* said, ‘ Lord grant
‘ that all the Kings in the World may fall
‘ down before thy Son, and kiss his Soles, not
† *Slipper.* ‘ the Popes soles, &c. no nor his stinking †
‘ Panton neither.

Mr. *Boyd*, the famous Preacher in *Childsdale*
finding in the Forenoon, that several of his
Hearers went away after the Forenoon-Ser-
mon, had this Expression in his Afternoon
Prayers, ‘ Now Lord, thou sees that many
‘ People go away from hearing thy Word ; but
‘ had we told them Stories of *Robin Hood*, or
‘ *Davie Lindsay*, they had stayed ; and yet
‘ none of these are near so good as thy Word
‘ that I preach.

Another praying against Church-Govern-
ment by Bishops and Curates, said, ‘ Lord wilt
‘ thou take the Keys of thine own House out
‘ of the hand of those Thieves and Hirelings,
‘ and make them play Clitter-clatter upon their
‘ Crowns, till they cry *Maw* again—— (he
pronounced

‘ pronounced the word Maw like the noise of a
 ‘ Cat) for thy Locks have got many a wrong
 ‘ Cast since they had the Keys.

About the Beginning of *March*, 1689. one
 prayed for a Presbyterian Election of Members
 to the Parliament, in the City of *Edenburgh*, in
 these words: ‘ Good God, now when Christ’s
 ‘ Back is at the Wall, put it in the Heart of
 ‘ the Towns-men to chuse *George Stirling* and
 ‘ *Baillif Hall*.

Another prayed, ‘ Lord thou hast said,
 ‘ that he is worse than an Infidel that provides
 ‘ not for his own Family: Give us not reason
 ‘ to say this of thee Lord; for we are thine
 ‘ own Family, and yet we have been but scur-
 ‘ vily provided for of a long time.

Another praying after the Baptism of a
 Child, in the City of *Edenburgh*, said, ‘ Lord
 ‘ bless and preserve this young Calf, that he
 ‘ may grow an Ox, to draw in Christ’s Plough.

Mr. *Areskine* praying in the *Tron*-Church last
 year, said, ‘ Lord have mercy on all Fools and
 ‘ Idiots; and particularly on the Magistrates
 ‘ of *Edenburgh*.

Another imprecating (as is very ordinary
 with them to do, said, ‘ Lord give thy Ene-
 ‘ mies the Papists and Prelates a full Cup of
 ‘ thy fury to drink; and if they refuse to
 ‘ drink it off, then good Lord give them † *Kel.* † *Another*
 ‘ ty. *Cup full of*

Mr. *John Dickson* praying for Grace, said, it.
 ‘ Lord dibble thou the kail-seed of thy Grace
 ‘ in our Hearts, and if we grow not up too
 ‘ good kail, Lord make us good Sprouts at
 ‘ least.

Mr.

Mr. *Linning* Cursing the King of *France* in his Prayers, said, ' Lord curse him, confound
' him, and damn him, dress him, and guide
' him as thou didst *Pharaoh*, *Senacherib*, and
' our late King *James* and his Father.

One *Frazer* a young Fellow Preaching in *Jedburgh*, after Sermon blasphemously inverted the Blessing thus, ' The Curse of the Lord Je-
' sus Christ, and of God the Father, and the
' Holy Ghost, be upon all them that hear the
' Word, and profit not by it.

Mr. *Areskine* in the *Tron-Church*, pray'd,
Lord be thou in *Mons*, *Mons*, *Mons*, be thou
' in *Mons*, good Lord, meikle need has *Mons*
' of thee, Lord, for now they that be Confe-
' derates we hope they may be made Covenan-
' ters. Bring the Sworn Enemy of the Solemn
' League, the Tyrant of *France*, to the place
' whence he came, and cause his Dragoons
' shoot him in his Retreat, that he may cry out
' with *Julian* the Apostate, *Now Galilean thou*
hast overcome me.

One Mr. *James Webster* was admir'd lately at my Lord *Arbuthnet* his zealous Patron's Table for this Grace before Meat. ' Out of the
' boundless, bankless, brimless, bottomless,
' shoreless Ocean of thy goodness we are daily
' foddered, filled, feasted, fatted; and half an
' hours Discourse to the same purpose.

Mr. *Kenedy* before the late Assembly, in which he had the name of Moderator, said in his Prayer, ' Lord, Moderation is commend-
' ed to us by the King, we all know it's a Ver-
' tue that sometimes useful, Lord, but I can-
' not say that that which they call Moderation
' is so convenient at this time for thy People
' and

‘ and Cause, for even to be free with you,
 ‘ Good Lord, I think it best to make a clean
 ‘ House, by sweeping them all out at the door,
 ‘ and casting them out to the † *Midden.* † *Dunghill*

The famous *Scribe Rule*, in a Prayer not at Sermon, but upon another occasion as publick, a little after the dissolution of the General Assembly, expressed himself thus, ‘ O Lord thou knows that Christ’s Court the General Assembly ought to protest against Usurpers upon Christ’s Kingdom, but if we had known that King *William* would have been angry with us in earnest, and if the Brethren would have follow’d my advice, we should have pleased the King for this time, and taken Christ in our own hand * till some other opportunity. ** Runatick with him.*

The Moderator *Chrington* immediately after the Assembly was dissolved, praying amongst many other reflections upon the King and his Councillors) said these words, ‘ O Lord thou knows how great a Surprisal this is to us, ‘ we lookt upon King *William* at his first coming among us to have been sent in mercy for Deliverance to this poor Kirk, but now we see that our Deliverance must come from another hand : Good God grant, he be not sent to be a Plague and a Curse to thy Kirk. *Hind let loose by Mr Shields, pag. 468.*

I conclude this head, says he, with that form of Prayer that I use for the King, *O Lord to whom Vengeance belongeth shew thy self, lift up thy self thou Judge of the Earth, render a Reward to the Proud : Lord how long shall the Wicked, how long shall the Wicked Triumph, shall the Throne of iniquity, have fellowship with thee, that smeth*
anif-

mischief by a Law ; the Mighty and terrible God destroy all Kings and People, that put their hand to alter and destroy the House of God, overturn, overturn, overturn this Throne of Tyranny, and let it be no more, until he come whose right it is.

These are but a few of many Thousand instances, that might be given of that Ridiculousness, Profanity, and Blasphemy which the *Scotch* Presbyterians daily use in their Preaching and Praying ; and tho' strangers may think it incredible that men professing Religion or Reason should thus debase and prostitute both, yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that's here charged upon them is but too true, and that many of the worst expressions they are daily Guilty of, are purposely here omitted, lest by such obscene Godless and fulsome stuff, the Ears and Eyes of modest Readers should be nauseated and polluted, which if these Opposers of Truth and Religion should deny, there are many Thousands in *Scotland* of the best Quality and Reputation ready to attest it, by their Oaths and Subscriptions, as shall be made appear in another Edition of this Book, if the clamours of the party extort it ; and very many are willing to joyn in this, who were not long ago their great Friends, and have many of their Sermons and Prayers in writing, which they are now willing to Expose, having fully Discovered the vile Hypocrisie and Pharasaick professions of that Faction ; but this trouble we can hardly suppose, that the *Presbyterians* will put us, or themselves to, because it's not probable that they will deny what they

they so much Glory in, viz, this Extraordinary way of Preaching and Praying, which they think an excellency and perfection, and call it a holy Familiarity with God, and a peculiar privilege of the most refined Saints.

Some may perhaps think this Collection was Published meerly to render these Puritans Ridiculous, but it's plain enough to such as know them, that we have not made but found them so; we hope that our Discovering their Snares may prevent some Mens being Intangled with them, they compass Sea and Land, and are fully as zealous as their Predecessors to make Profelytes to their Party, and new Gospel. Now the general intent of the Collectors of these Notes, was that they might stand like Beacons to fright unwary strangers from these Rocks, upon which so many have formerly made Shipwrack both of Faith and good Conscience. Alas it's but too too Evident what havock and desolation these pretended Reformers have made in the Church and State; God's Name, Honour and Worship is profan'd, the Gospel exposed to the scorn and contempt of its Enemies, the more modest and honest Heathens and *Turk*; the Flood-gates of Impiety and Atheism are set open, the foundations of all true Piety or Policy are overturned, and all regard to things either Sacred or Civil quite destroyed by these, who as the Royal Martyr † speaks, seeking to gain Reputation with the Vulgar, for their Extraordinary Parts and Piety, must needs undo whatever was formerly settled never so well and wisely.

I wish (as the same Royal Author did) that their Repentance may be their only punish-

M

ment

† ΕΙΧΩΝ
ΒΑΣΙΛΙΚΗΝ
upon the
Ordinance
against the
Common-
Prayer-
Book.

ment, that seeing the Mischiefs which the dis-
use of publick Liturgies hath already produ-
ced, they may restore that Credit, use and Re-
verence to them, which by the ancient Church-
es were given to set Forms of Sound and
Wholsome Words.

† K. Ch.
*his most
Pious and
Penitent
Prayer.*

† ‘ And thou O Lord, which art the same
‘ God Blessed for ever, whose mercies are full
‘ of variety, and yet of Constancy ; thou deni-
‘ est us not a new and fresh sense of our old
‘ and daily wants, nor despisest renewed Af-
‘ fections joined to constant Expressions : Let
‘ us not want the benefit of thy Churches uni-
‘ ted and well advised Devotions.

‘ Keep men in that pious moderation of
‘ their Judgments in matters of Religion, that
‘ their ignorance may not offend others, nor
‘ their Opinion of their own Abilities tempt
‘ them to deprive others of what they may Law-
‘ fully and devoutly use to help their Infirmities.
‘ And since the advantage of Error consists in
‘ novelty and variety, as Truth’s in unity and
‘ constancy, suffer not thy Church to be pe-
‘ stered with Errors, and Deformed with un-
‘ decencies in thy Service, under the pretence
‘ of Variety and Novelty ; nor to be deprived
‘ of Truth, Unity and Order, under this fal-
‘ lacy, that constancy is the cause of formality.
‘ Lord keep us from formal Hypocrisie in our
‘ Hearts, and then we know that pray-
‘ ing to thee, or praising of thee (with *David*
‘ and other holy men) in the same forms can-
‘ not hurt us. Evermore defend and deliver
‘ thy Church from the effects of blind Zeal
‘ and over-bold Devotion. *Amen.*

POST-

POSTSCRIPT.

Dear Sir,

IF your *Scottish* Presbyterian Eloquence take as well in all other places of *England* as it does hereabout, I make no question, but there will be occasion for a second Edition of it in a little time. So I send you a few Notes of the Sermons and Prayers, which I remembred upon reading those that are Printed.

I shall begin with famous Mr. *Hog* at *Rotterdam*, who in his Intercession expressed himself one day to this purpose: ‘ O Lord thy Kirk
 ‘ was once a Bonny-braw well fac’d Kirk,
 ‘ but now it’s as bare as the * Birk at Yuil * *Burch at*
 ‘ Even, we’ve done our part in telling thee of *Christmas-*
 ‘ it, if thou wilt not do thine, to thy self be *Eve.*
 it. A little after, ‘ O Lord pull off the Crowns
 ‘ of all the Kings and Princes heads in the
 ‘ World; and what wilt thou do with them,
 ‘ good Lord? Even put them all upon thy
 ‘ own Head, sweet Lord Jesus. And what
 ‘ shall we say to thee then, good Lord? E’en
 ‘ well may you brook your new, Sir.

I was told a Story of this Mr. *Hog* when I came first to *Holland*, a good well meaning *Scottish* Skipper having been from home a long time, and being very desirous to receive the Sacrament of the Lord’s Supper, went to Mr.

Hog, (whom he understood was to Administer it in a Fortnight or three weeks time) who promised to receive him. So the man was very well pleased, lost several good Winds; prepared himself the best way he could for so Sacred an Action. But when he came to the Table, was unexpectedly Commanded by Mr. *Hog* to get him gone, for he understood he had taken the Test. The man told him he had not. Ay but (said he) I'm assured you are a Bishops man, therefore go to them and receive the Sacrament, for you shall have none here. So the poor man was even forced to be gone.

A Lady of Quality went one day to hear a *Presbyterian* in *Teviotdale* preach, and all the young Ladies of the Country waited on her. They happened to come in when the Teacher was praying, so he resolved it seems, to Complement them, by offering up a petition particularly for them, which was in these words,

† Handful	Lord here's a great	† Hantle of Bonnie braw
of Fine well	well Fac'd young Lasses here to day, come	
favour'd.	down good Lord hobie upon their Lillie	
† Wombs.	white † Wymes, and get them † sow of the	
† Full.	Bairn of Grace.	

One of them preaching one day in the *Merse*, up on *Isa. 1. 18. Come let us reason together, saith the Lord*, &c. said thus, 'Sirs I have been a long time a making up a match between Christ and you, but you stand far back, I have woved and Courted, and kissed, and clep't you in Christ's name, but all this will not do. I ken what you'l say now Sirs, how but ye be Scoinful Mr. *John*, even as Christ would have us Mr. *John*, ye ken well enough Mr. *John*

‘ John that Lads does not marry Lasses now,
 ‘ except they have a † Tocher, and we have † *A good*
 ‘ no Tocher good to give Christ. We have *Portion.*
 ‘ no Faith, no Charity, no Hope, no Humili-
 ‘ ty nor no Christian Grace, nor no vertue,
 ‘ and so Christ will not take us to Bed with
 ‘ him, tho’ we would never so fain do it. I
 ‘ tell you Sirs, you’re a’the better that ye ha’
 ‘ none of all these, Christ loves ye the better
 ‘ I warrant Sirs, you’l think this odd Preach-
 ‘ ing, but I prove’t to you by a homely exam-
 ‘ ple: A young man being to visit his Mistres
 ‘ one Morning came to her Chamber door
 ‘ (which stood a † gie) he knockt (here the † *A Cher-*
 ‘ Teacher knockt on his Tub) once and again,
 ‘ but no body making answer, he put ope the
 ‘ door, came in, and found her a Bed, she got
 ‘ up in † Sark, and said, Dear Sir, do not
 ‘ come near me for I’m Naked. Indeed (said † *Smock.*
 ‘ he, folding his Arms about her) I love you
 ‘ a’ the better, ye’re sweetest when you’re
 ‘ Naked, just so Sirs, Christ will love you the
 ‘ better, that you are Naked, stark Naked,
 ‘ Naked of Grace and all good things.

I have often heard blind Mr. *Best* at *Utreche*
 use this Expression in his Prayer, ‘ O Lord
 ‘ confound that man of Sin, that Child of Per-
 ‘ dition, that Anti-christ the Pope of *Rome*:
 ‘ Thou must confound him, thou shalt con-
 ‘ found him, good Lord I will have you con-
 ‘ found him.

One who having been lately a School-master
 at St. *Phillane* in *Fyfe*, and was turned out by
 the Episcopal Minister there, because he en-
 deavoured to debauch a Maid, and force a
 Married Woman, but is now a Godly Zealot;
 when

when he was passing his Tryals for the Ministry before the Presbytery of *Conper* in *Fyfe*, he had this Expression in one of his Prayers, ' O Lord ' lay aside thy Mediatorial Office, and come ' down and see what we are doing to day.

I have heard a Knight who was present, give an account of the second part of the Story which is set down *Pag.* ——— The Preacher was Lecturing on the Fourth Chapter of *Jonah*. He stood at the back of a Chair, in which sat a good handsome Lady, whose bare shoulders were his Cushion. So after he had read the Chapter, he spoke thus. ' Beloved I shall not

* *Pettish.*

† *Makes.*

' trouble you with this Father's Sentiment, or ' that Learned man's opinion about the sense ' of the words (as the Curates do) but I shall ' give you the meaning of the Holy Ghost beloved, (*Humph*) and what the meaning of ' the Holy Ghost beloved? Why here's a Dis- ' course between a good God and a * Cankard ' Prophet. What says the good God beloved? ' (*Hump*) my Love *Jonas*, my Love *Jonas*, ' (*Here the Parson clapt the Ladies shoulder*) what ' † gars you be Angry *Jonas*? (*Humph*) and ' what said the Cankard Prophet beloved? ' (*Humph*) Sir, should you send me of an Er- ' rand, and not make my words good? (*Humph*) ' Well but what says the good God beloved? ' (*Humph*) my Love *Jonas*, (*here he clapt the ' Ladies shoulders again*) do not you know that ' I have in the Town more then six-score ' Thousand Persons, that know not their right ' hand from the left, *Jonas*, and would you ' have me destroy my own people? (*Humph*) ' Well what says the Cankard Prophet to all ' this beloved? (*Humph*) should you make me

‘ a Lyar for you and you People too Sir? I
‘ scorn it Sir.

Mr. Rymer preaching at St. Andrews, upon
that Text, *Little Children it is your Father's
pleasure to give you a Kingdom* said (*This was
much about the Rabling time.*) ‘ Who are the
‘ little Children here spoken of? Why I'll tell
‘ you, even the Rable as they are called, they
‘ are God's little Children who work his
‘ work, and therefore look for a Reward.

Another time he told them: ‘ That he was
‘ not reputed a good Husbandman who did
‘ not † muck his Land well now ; Sirs said he, † *Dung:*
‘ except you get your Hearts † mucked with † *Dung'd*
‘ the Sharn of Grace you'l never thrive. *with the*
Dunghill
of Grace.

July 24th 1692.

F I N I S.

[167]

...a liar for you and you people too ...
...learn it ...
...Mr. Rogers preaching at ... upon
...that I ...
...please to ...
...much about ...
...little children here ...
...you, even the ...
...the ...
...work, and ...
...Another ...
...not ...
...not ...
...except you ...
...the ...

